

PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896



November 2015

Vol. 120, No. 11

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THE ROAD TO WISDOM

SWAMI VIVEKANANDA ON

Reason versus Religion—VII

It is that idea, God immanent in the universe, the very essence, the heart, the soul of things in the universe, the very essence, the heart, the soul of things. He manifests Himself, as it were, in this universe. You and I are little bits, little points, little channels, little expressions, all living inside of that infinite ocean of Existence, Knowledge and Bliss. The difference between man and man, between angels and man, between man and animals, between animals and plants, between plants and stones is not in kind, because everyone from the highest angel to the lowest particle of matter is but an expression of that one infinite ocean, and the difference is only in degree. I am a low manifestation, you may be a higher, but in both the materials are the same. You and I are both outlets of the same channel, and that is God; as such, your nature is God, and so is mine. You are of the nature of God by your birthright; so am I. You may be an angel of purity and I may be the blackest of demons. Nevertheless, my birthright is that infinite ocean of Existence, Knowledge and Bliss. So is yours. You have manifested yourself more today. Wait; I will manifest myself more yet, for I have it all within me. No extraneous explanation is sought; none is asked for. The sum total of this whole universe is God Himself. Is God then matter? No, certainly not, for matter is that God perceived by the five senses; that God as perceived through the intellect is mind; and when the spirit sees, He is seen



as spirit. He is not matter, but whatever is real in matter is He. Whatever is real in this chair is He, for the chair requires two things to make it. Something was outside which my senses brought to me, and to which my mind contributed something else, and the combination of these two is the chair. That which existed eternally, independent of the senses and of the intellect, was the Lord Himself. Upon Him, the senses are painting chairs, and tables, and rooms, houses and worlds, and moons, and suns, and stars, and everything else. How is it, then, that we all see this same chair, that we are all alike painting these various things on the Lord, on this Existence, Knowledge, and Bliss? It need not be that all paint the same way, but those who paint the same way are on the same plane of existence and therefore they see one another's paintings as well as one another. There may be millions of beings between you and me who do not paint the Lord in the same way, and them and their paintings we do not see.

From *The Complete Works of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 2013), 1.384–5.



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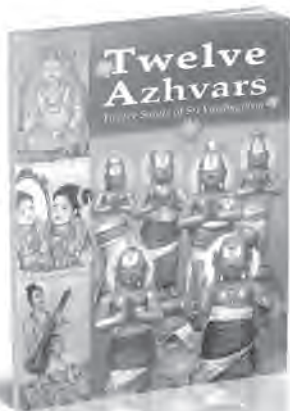
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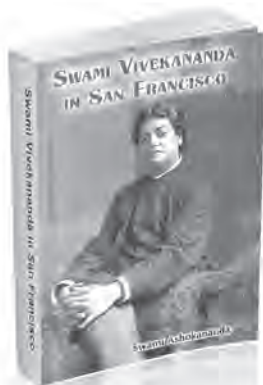


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By Swami Ashokananda



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Arise! Awake! And stop not till the goal is reached!

Maitrayaniya Upanishad

November 2015

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मैत्रायणीयोपनिषत्

स वा एष पञ्चधात्मानं विभज्य निहितो गुहायां । मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आका-
शात्मेति । स वा एषोऽस्माद् हृदन्तराद् अकृतार्थोऽमन्यतार्थनिश्नानीति । अतः खानीमानि भित्तो-
दितः पञ्चभी रश्मिभिर्विषयानति । इति बुद्धीन्द्रियाणि यानीमान्येतान्यस्य रश्मयः कर्मेन्द्रियाण्यस्य
हया रथः शरीरं मनो नियन्ता प्रकृतिमयोऽस्य प्रतोदोऽनेन खल्वीरितः परिभ्रमतीदं शरीरं चक्रमिव
मृत्यवेनेदं शरीरं चेतनवत् प्रतिष्ठापितं प्रचोदयिता वैषोऽप्यस्येति

॥ २.६ ॥

*Sa va esha panchadhatmanam vibhajya nihito guhayam. Manomayah pranashariro bharupah
satyasankalpa akashatmeti. Sa va esho'smad hridantarat akritartho'manyatarthanashnan
iti. Atah khanimani bhittvoditah panchabhi rashmibhir-vishayanatti. Iti buddhindriyani
yanimanyetanyasya rashmayah karmendriyanyasya haya rathah shariram mano niyanta
prakritimayo'sya pratodo'nena khalvirital paribhramatidam shariram chakramiva
mrityavenedam shariram chetanavat pratisthapitam prachodayita vaisho'pyasyeti.* (2.6)

Indeed, having divided himself fivefold, he is hidden in secret. 'He appears like the mind, has Prana as the body, has the form of consciousness, is of true resolves, is of the nature like space' [Chhandogya Upanishad, 3.14.2]. Indeed, not having attained his purpose, he thought to himself from within his heart here: 'Let me enjoy objects.' Then, piercing these openings, the five openings of the senses, he enjoys the objects by means of the five reins. These reins of his are the organs of perception. His horses are the organs of action. His chariot is the body. The charioteer is the mind. The whip is made of one's character. By him thus driven, this body goes round and round like the potter's wheel. So this body is set up in possession of consciousness; or, in other words, this very one is its driver. (2.6)

THIS MONTH

IS TECHNOLOGY AN OBSTACLE in spiritual life? In the super-technological world that we live in today, how can one integrate technology and spiritual life in a manner that one is not an impediment to the other. This is the subject of discussion in **Spirituality and Technology**.

Swami Vivekananda became the ambassador of Indian spirituality when he represented Hinduism at the World's Parliament of Religions held in Chicago in 1893. Whom did he meet in Chicago that year and how did he influence their lives and bring great transformation is explored in **Vivekananda in Chicago: Light on his Life and Philosophy** by Dr Sukanya Ray, Assistant Professor of political science, Lady Brabourne College, Kolkata.

Spirituality is considered by many to have no rationality and is seen as an antithesis of science that lacks scientific spirit. However, spirituality is similar to science in that it tries to experiment to understand repeatable and verifiable experiences. In the first instalment of the article **In Search of Possible Physical Laws in Spirituality**, Gopal C Bhar, honorary Professor of physics at the Ramakrishna Mission Vivekananda University, tries to find the similarities and differences between science and spirituality.

The personality of Draupadi and her travails continue to intrigue us. Koral Dasgupta, author, painter, content strategist, and illustrator, draws parallels between Draupadi and Kali in **Draupadi: A Complex Journey through Dharma, Status, and Power**.

The idea of the Atman has been studied by

many great minds of the West and this has influenced their lives and writings. The reflections of this influence are seen in the writings of philosophers like Husserl and Tillich. A study of such influence and the evolution of the idea of the Atman is done in the concluding instalment of **The Atman in the History of Western Thought** by Gopal Stavig, a researcher from Hollywood, who has authored the book *Western Admirers of Ramakrishna And His Disciples*.

Dr Leonard G Horowitz, dentist, public health specialist, author, film-maker, pharmaceutical industry critic, and intelligence industry analyst, proposes that the frequency of 528 Hz can give a chance to peace and shows us how this frequency has been referred to in the scriptures, in the concluding instalment of **The Love/528 Revolution: Civilisations' Greatest Hope for World Peace**.

The tribals of Chhattisgarh in Bastar live in poor conditions. Unfriendly government policies and oppression by non-tribals have driven them to despair. The misery has been augmented by poverty and illiteracy. With some help from the Ramakrishna Mission, they hope for a better future. This story has been presented by Elizabeth Usha Harding of Kali Mandir, Laguna Beach, California, in the concluding instalment of **Sisters and Brothers of the Forest**.

Eric Dietrich, Professor of philosophy at Binghamton University, writes a book on **Excellent Beauty: The Naturalness of Religion and the Unnaturalness of the World**. From this book, we bring you this month's *Manana*.

Spirituality and Technology

TECHNOLOGY IS A HINDRANCE to spiritual life. Or that is what most of us think. Any increase in the restlessness of the mind or our inability to control it is conveniently blamed on technology. It is common and even fashionable today to punctuate talks on mind-control or spirituality with how the world has become so averse to mental poise due to the advances in technology. Often we regret how our private and public spaces have been encroached by technology, how smartphones, laptops, tablets, and social networking websites have eaten up our work and leisure. And with all this talk, we feel comfortable and content that at last we have been able to identify the culprit—of course, it is technology that has made our minds restless, else we were all so very rooted in our selves!

Repetition can give the semblance of credibility to even the most outlandish lies. Here is yet another example of this phenomenon. We constantly harp on about how technology has broken families, increased depression, created social barriers, and also taken away human communication. It is all so simple and easily explained. Or is it really? The scriptures of the major world religions talk over and again about the restlessness of the mind and how it is extremely difficult to rein it. Most of these scriptures date back some thousands of years. There was not so much technology then in human lives as today. Yet, the mind was no less a problem. However, back then, there was no easy target to be blamed like technology! Examples that are proverbial would be of help here. A lamp could be used for committing forgery or for studying

holy texts. Nonetheless the lamp is not to blame. A knife may be used for cutting fruits or for cutting someone's throat. Here again, the knife is not the culprit.

Spirituality is not deterred or inhibited by technology. Technology holds a great potential to be of help in our spiritual life.

Similar would be the line of thought for technology. It is technology that is bringing wonderful and seminal changes to the quality of our lives. You are able to read these very words because of technology. The dissemination of knowledge, both secular and spiritual, has taken a completely different dimension thanks to technology. The amount of material on the Internet on spirituality in the form of texts, audio, video, and even interactive websites is breathtaking. All this has been presented in a form that is both interesting and accessible. Gone are the days when one needed to scour through libraries to get some nuggets of spiritual wisdom buried in some ancient texts. Today, you can download those texts sitting in the comfort of your house and they are searchable, which makes it very easy for you to get the knowledge you want. This is true with spiritual counsel too. You can contact authentic gurus irrespective of distance and get valuable guidance from them for your spiritual life. Even gurus of the past come alive to us through their old videos available on the Internet. There are numerous discussion groups on the Internet, where spiritual aspirants or students of scriptures come together and discuss various


things. Even places of worship come to your computer screen, where you can see the image of your cherished deity and pray, and what is more, you can send your offerings and also receive consecrated food, just sitting at your computer.

With all this help to spiritual life brought about by technology, is it not overly unjustified to blame it for all evils of the mind and for all our shortcomings in spiritual practice? Spirituality is not deterred or inhibited by technology. Though it may surprise many, the truth is that technology holds a great potential to be a great help in our spiritual life. One of the foremost qualities required of a spiritual aspirant by all faith traditions is dispassion. This translates into going more and more towards 'How little can I do with?' from 'How much more can I possess?'. Technology helps us to do precisely that. For instance, a great range of equipment can be bundled into your smartphone. From listening to music, reading books, using the Internet, taking photographs, using a virtual personal assistant, and much more—the smartphone is all you need. Technology is a great power to unclutter our lives. All your possessions are converged to one possession, say a smartphone. Now, if you decide that you have to give up your possessions, just give up your smartphone. Though it may sound bordering on the ridiculous, it is true nonetheless.

Technology also frees up much of our erstwhile work time. Tasks that took hours just a decade ago are now seamlessly accomplished in minutes. That is good news for a spiritual aspirant. Now one has all those extra hours to contemplate, meditate, repeat a mantra, or perform worship. Assignments and responsibilities that once used to bog our minds and distract it from our spiritual practices can be efficiently delegated to technology.

The intellect is always superior to the mind and has the power to discipline the mind and the senses. Technology is a manifestation of the power of human intellect and it is only logical that

technology be used to train the mind. To effectively use technology it is necessary that we think logically, that we adopt a method of dealing with mundane matters by dividing them into discrete, divisible, and identifiable actions or parts. Then it becomes very easy to make technology do these routine tasks. Thus technology also helps us to focus on the essentials by getting rid of the non-essentials even while doing our daily chores.

Technology is the product of the workings of the human brain. For a devotee, it could be another facet of God's splendour to be marvelled at. God did not just create the universe but also created the human mind that has evolved technology into the shape it is in today. Every aspect of this universe has its good and bad features. So does technology. The key is to focus on the good aspects and exploit them to advantage in our spiritual life. So there is no gainsaying that technology has its allure that distracts us. But so does every sense object. The solution is to harness technology for our well-being and help in spiritual life. The litmus test is whether our mind gets dependent on technology, whether it becomes restless when there is no access to technology. If it does, then we are overdoing it. The same technology that helps one find one's way around using maps, leads to an accident if one uses it while crossing the road or driving a car. While there are millions of people who have no access to technology, there are many others who are using technology to explore new sources of livelihood, who are tapping new means of education. While there are people who are being drowned in the plethora of mostly unnecessary information on social networking websites, there are others using technology to connect with more people and resources. Technology could aid us all in our spiritual growth. Let us adopt the path of synthesis and benefit from technological innovations for all those temporary things we have to do before we realise the eternal Brahman. 

Vivekananda in Chicago: Light on his Life and Philosophy

Dr Sukanya Ray

SWAMI VIVEKANANDA came to Chicago in 1893 in connection with his participation in the World's Parliament of Religions.¹ That he shone as a blazing sun in the Parliament is well-known. This article does not go into the reiteration of the grand success of Swamiji at the Parliament in Chicago, but dwells instead on the transformation he brought about in the lives of people who came to him in Chicago in 1893 as also on his living on the borderline between the relative and the Absolute in fulfilment of his guru-ordained mission towards the awakening of humanity.

The Lyons

After Swamiji reported himself for the Parliament of Religions, the organisers made arrangements for his stay during the sessions of the Parliament in the house of Mr and Mrs John B Lyon of Chicago. The Lyons ran a guest house in their residence. They already had some guests from the southern parts of the US and Mrs Lyon was afraid that her white American southern guests, with their deep-seated racial bias or colour prejudice, might not like the idea of staying together with one who was not white by colour. She expressed her apprehension to her husband about the possible reactions and



antagonistic feelings of their southern guests. Mr Lyon was not sure either. He first met Swamiji in the library of his house. As Mr Lyon talked to his 'new' guest, he was hugely impressed, so much so that he returned to Mrs Lyon to tell her: 'I don't care a bit, Emily [the pet name of Mrs Lyon], if all our guests leave! This Indian is the most brilliant and interesting man who has ever been in our home, and he shall stay as long as he wishes.'² Mr Lyon's granddaughter Cornelia Conger reports in her memoirs that with such a first meeting between her grandfather and Swamiji, there 'began a warm friendship between them which was later summed up—much to my grandfather's embarrassment—by having Swami calmly remark to a group of my grandfather's friends one day in the Chicago Club "I believe Mr. Lyon is the most Christlike man I ever met"' (ibid.).

*Mrs John B Lyon*

Swamiji developed an easy and cordial relationship also with Mrs Lyon. To give an example, he told Mrs Lyon that he experienced the greatest temptation of his life in America to which she enquired who the lady was. Bursting into laughter, Swamiji explained to Mrs Lyon that it was not any lady but the organising capacity of the Americans that he appreciated most. He said that much could be accomplished by organising things properly and that he meant to do the same on his return to India, but only by adapting 'what seemed good to him in the Western World to the best advantage of his own people' (134).³

Mr and Mrs Lyon's daughter-in-law attended the sessions of the Parliament of Religions in the company of her mother-in-law. Swamiji's utterances in the Parliament changed her for good, setting her to study Indian philosophy in depth. She had a power of holding in her hands the torn shreds of a letter and finding in them the

impression of the writer of the letter. When she told Swamiji about this 'gift', he cautioned her never ever to use it except for the good of mankind. Since persons with such 'gift' could bring relief from pain, Swamiji advised her never to show off such gift and use it only to bring healing to the suffering humanity.

Cornelia Conger herself was only six years old in 1893 when Swamiji was a guest in her grandfather's house. Reminiscing of the great man, she wrote in her memoirs that he told her enchanting stories of India, that she would climb onto his lap the moment he would come in, pester him to tell her more stories about India, and that fascinated as she was with his turban, she would ask him time and again to show her how it could be wrapped around the head. Swamiji never ignored the child or felt disturbed by her. He pointed out to her on the map where India was, asked her to show him her books, and tell him about the lessons she had learnt in the school. Obviously, he wanted to learn about the American school education, with the thought perhaps of applying to children's education in India whatever useful he could find in American education. He felt sad that little girls in India did not have, in general, a chance to have as good an education as the American children had. Having thus reminisced of Swami Vivekananda, Miss Conger observes: 'Well, everybody [in the family] loved him. He had a keen sense of humor and was very easy for all of us to get on with; my whole family was devoted to him.'⁴ On his part, Swamiji observed that the Lyons were 'one of the noblest couples I have seen here [Chicago]'.⁵

The Hales

Like the Lyons, members of the Hale family of Chicago looked upon Swami Vivekananda as an ever-welcome son and brother and he treated

them as his own.⁸ The numerous letters that he wrote to the Hales addressing Mrs George W Hale as 'Mother Church', Mr Hale as 'Father Pope', and their daughters as 'babies', showed his sweet relationship with the Hale family. In fact, in the middle of November 1893 and thereafter the Hale House became Swamiji's Midwestern headquarters till, of course, the pivot of his activities moved eastward to the Atlantic Coast.

A Touching Incident

A touching incident took place at Chicago in the Lincoln Park of the city that was a block and a half away from the Hale house on Dearborn Avenue. Swamiji visited that park occasionally. A woman with her six-year old daughter used to pass by the place where Swamiji used to sit. One day, obviously trusting that Swamiji was kind, she asked him if she could leave her daughter with him and collect her after coming back from her marketing. Swamiji agreed and henceforth the lady would leave the child to the care of Swamiji whenever she would find him on her way to the market through the park. After the child became an adult, her mother showed her Swamiji's photograph which she immediately recognised. Many years later, when the girl got married, she took to spiritual life proving that a touch or a glance of a man of Swamiji's spiritual eminence could indeed transform the life of one. Marie Louise Burke's comment on the import of Swamiji's spiritual touch or glance is revealing: 'How many small happenings such as that of a mother leaving her child in his charge took place throughout Swamiji's visit to America, how many chance contacts he had with people whose lives were translated by his touch or glance, we can only guess.'⁶

Emma Calve and Rockefeller

Swamiji changed the lives of two celebrities with



Mrs Hale

his spiritual touch or glance during his stay in Chicago. One was Madame Emma Calve, the famous opera singer and the other was John D Rockefeller, the fabulously wealthy American financier. When Madame Calve came to see Swamiji, she was emotionally a total wreck. Her relationship with the man she was in love with had just broken down, her daughter had suffered a tragic death from fire, and she was contemplating suicide herself. She confided to nobody her secret problems and yet as she came into Swamiji's room, he addressed her in a most affectionate voice and told her, even without looking at her, that he could read the inside of her as effortlessly as he would read an open book and advised her not to dwell in silence upon her sorrows but to transmute her emotions into some



John D Rockefeller

form of external expression. Swamiji himself related later: 'Well, while I was in America I had certain wonderful powers developed in me. By looking into people's eyes I could fathom in a trice the contents of their minds. The workings of everybody's mind would be potent to me, like a fruit on the palm of one's hand. To some I used to give out these things.'⁷

Reflecting upon the impact of this meeting with Swamiji upon her life, Madame Calve wrote in her autobiography:

I left him [Swamiji], deeply impressed by his words and his personality. He seemed to have emptied my brain of all feverish complexities and placed there instead his clear and calming thoughts. I became once again vivacious and cheerful, thanks to the effect of his powerful will. He did not use any of the hypnotic or mesmeric influences. It was the strength of his character, the purity and intensity of his purpose that carried conviction.⁸

Grateful to Swamiji for broadening her spiritual horizon, Madame Calve, nevertheless expressed her nervousness at the idea of the individual soul losing its individuality in the eventual oneness achieved through absorption into the Cosmic Soul. Swamiji set at rest her apprehension through a parable that reminds us of the way of teaching of his master Sri Ramakrishna and deserves to be quoted for its beauty:

One day a drop of water fell into the vast ocean ... When it found itself here, it began to weep and complain just as you are doing. The great ocean laughed at the drop of water. 'Why do you weep?' it asked. 'I do not understand. When you join me, you join all your brothers and sisters, the other drops of water of which I am made. You become the ocean itself. If you wish to leave me, you have only to rise up on a sunbeam into the clouds. From there you can descend again, little drop of water, a blessing and a benediction to the thirsty earth' (1.451).

As for John D Rockefeller, a powerful and strong-willed man, he entered the study room of Swamiji only to see that the Indian saint did not care so much as even to look at him. His pride humbled at this, he was crestfallen when he heard Swamiji tell him the secret source of his wealth and advised him to the effect that he use his money for the good of the people. Greatly annoyed though Rockefeller was, he could not ignore the advice of the Indian sage and within a week of meeting Swamiji he made a big donation towards a public institution. Later on, by way of explaining the reason behind his magnanimous philanthropies, Rockefeller almost echoed Swami Vivekananda when he said: 'There is more to life than the accumulation of money. Money is only a trust in one's hand. ... The best way to prepare for the end of life is to live for others.'⁹

Ingersoll

Another celebrity of the time that Swamiji met in Chicago in 1893 was Robert Green Ingersoll, the eminent agnostic orator, who used to earn five to six hundred dollars a lecture. Ingersoll denounced all religions, alleging that they talked about ‘other worlds’ and misled people thereby. His stand was that ‘this world was all we are sure of’ and therefore ‘I believe in making the most out of this world.’¹⁰ Swamiji’s disagreement with Ingersoll was not on his emphasis on ‘this world’ but on his concept of enjoyment. He said that living in this world just for the purpose of sensuous or material enjoyment could not be the goal of human life and that the divine essence of human beings obliged them to realise the divinity inherent in them. To Ingersoll’s simile that he wanted to enjoy this world by squeezing all the juice out of the orange of this world, Swamiji put forward the thesis that life was far greater than mere squeezing the orange dry and that, after all, there was a far better way to squeeze the orange of this world than what Ingersoll thought.

To quote Swamiji:

I know a better way to squeeze the orange of this world than you do; and I get more out of it. I *know* I cannot die,¹¹ so I am not in a hurry. I know that there is no fear,¹² so I enjoy the squeezing. I have no duty, no bondage¹³ of wife and children and property; so I can love all men and women. Everyone is God to me.¹⁴ Think of the joy of loving man as God! Squeeze your orange this way and get ten thousandfold more out of it.¹⁵

Human Development

This passage contains in a nutshell, Swamiji’s philosophy of human development. Development of a person lies in one’s going beyond the *appearance* of things and realising the *essence* of this life and this world. One must become



Madame Emma Calve

divine, that is, perfect, by engaging in ‘constant struggles’¹⁶ to that end and having become pure and perfect one must help others attain the same perfection through whatever path is suitable to one’s temperament—the path of love, work, psychic control, or knowledge. This is precisely how Swamiji outlined the goal of human development when he said elsewhere:

Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free.¹⁷

Thus, human development was Swamiji’s goal, and religion, as he conceived it, was only a means to help one attain perfection. Swamiji was



Robert Green Ingersoll

a *nityasiddha*, that is, one who was perfect right from the birth. He did not need to work for his own salvation. He was already free. But his feeling heart, his love and compassion for human beings, and his desire to see human beings everywhere reach the acme of their development, bound him to this world and to work for their deliverance or true development.

Guru Sri Ramakrishna

That he lived for humanity and that his guru Sri Ramakrishna continued to be with him in the US in a subtle form, urging him to keep working for the fulfilment of his mission towards bringing spiritual awakening to humanity, could be seen from the following revelation that Swamiji made confidentially to his disciple, Sharat Chandra Chakravarti:

Swamiji once told me that one moonlight night when he was on the shore of Lake Michigan his mind began to merge in Brahman. Suddenly he saw Sri Ramakrishna and he remembered the

work for which he had come to this world, and then his mind came down and again turned towards the fulfilment of his mission.¹⁸


Marie Louise Burke's comment on the incident on the shore of Lake Michigan is most revealing of the life and philosophy of Swami Vivekananda:

That fraction of his [Swamiji's] mind with which he attended to the world ... was informed and illumined by a far larger part that lay quiet and untouched beneath the surface, always absorbed in God, ready to pour out blessings upon and alter the lives of those who came to him. How often Swamiji verged upon *nirvikalpa samadhi*, only to be drawn back by Sri Ramakrishna, or by his own love and compassion for man, in order that he might fulfill his mission here, we cannot know; but we can assume that he always lived on the borderline between the relative and the Absolute, as a prophet of his supreme eminence must (1.178–9).

Conclusion

In brief, Swamiji straddled the boundary between the relative and the Absolute. He indeed combined the two in his life by seeing God in man and by serving fellow human beings in that spirit as also by constantly reminding fellow beings as to their divine essence. Like in life, in philosophy too, he effected a combination of the relative and the Absolute by sanctifying this world as the manifestation of the Absolute. Swamiji summed up his life's work and philosophy most pithily in the motto he gave to the Ramakrishna Math and Ramakrishna Mission: '*Atmano mokshartham jagaddhitaya cha*, for one's own liberation and the good of the world.'

Swamiji's life is an illustration of the philosophy of Practical Vedanta that he stood and worked for. Swamiji himself called it Practical Vedanta for two reasons. First, because this was Vedanta brought out from the forest and

cave-dwellings of the hermits and monks and made available to everybody else, to the masses. Second, the man who proclaimed ‘I have a truth to teach, I, the child of God’,¹⁹ did not make the truth of Vedanta available to the masses only for abstract learning, but for inspiring, indeed exhorting them, to apply the infinite powers of the Absolute to their lives and to the ego-less service of other human beings. Through his life and philosophy, through being, doing, and making, Swamiji showed the way to humanity’s regeneration. The onus is on us to follow the light he showed us. 

Notes and References

1. Swamiji arrived in the US on 1 August 1893. After staying in Chicago for a little over a week and learning that the Parliament of Religions was scheduled for the second week of September 1893, he left for the East Coast of the US, lecturing in the towns and cities there and returned to Chicago as a delegate to the Parliament of Religions two days before the Parliament was to be inaugurated on 11 September 1893.
2. His Eastern and Western Admirers, *Reminiscences of Swami Vivekananda* (Kolkata: Advaita Ashrama, 2004), 131.
3. Commenting on this aspect of Swamiji’s observation, his biographers observe: ‘Just as he made every effort to give the American people a true picture of India and Hinduism, so he lost no opportunity to study the methods of the industrial and economic systems of the West, so that he could apply them later on in definite and practical ways to relieve the wants of his own people’ (His Eastern and Western Disciples, *The Life of Swami Vivekananda*, 2 vols (Kolkata: Advaita Ashrama, 2008), 1.446–7).
4. Marie Louise Burke, *Swami Vivekananda in the West: New Discoveries*, 6 vols (Calcutta: Advaita Ashrama, 1985), 1.152–3.
5. *The Complete Works of Swami Vivekananda*, 9 vols (Calcutta: Advaita Ashrama, 1–8, 1989; 9, 1997), 7.455.
6. *New Discoveries*, 1.176.
7. *Complete Works*, 7.124.
8. *The Life of Swami Vivekananda*, 1.450.
9. Quoted in Bernie F Winkleman, *John D Rockefeller* (Philadelphia: Universal Book and Bible House, 1937), 213.
10. *Complete Works*, 7.77.
11. ‘I cannot die’, because I am the soul immortal.
12. ‘There is no fear for me’, because fear arises from the ignorance of our real nature; as I know that in my real nature I am God Himself, I have no fear.
13. Swamiji was speaking here of the sannyasi ideal. Not being tied down to family ties and not being attached to any possessions, a sannyasin can extend his love to the whole of humanity.
14. Swamiji was speaking here of the essence of human beings as God.
15. *Complete Works*, 7.77.
16. For Swamiji, ‘constant struggles’ were synonymous with strength. To quote from the reminiscences of Sister Christine titled ‘Swami Vivekananda As I Saw Him’: ‘His whole purpose was—not to make things easy for us, but to teach us how to develop our innate strength. “Strength! Strength!” he cried, “I preach nothing but strength. That is why I preach the Upanishads.” From men he demanded manliness and from women the corresponding quality for which there is no word. Whatever it is, it is the opposite of self-pity, the enemy of weakness and indulgence. This attitude had the effect of a tonic. Something long dormant was aroused and with it came strength and freedom.’ (*Reminiscences*, 195–6). Sister Nivedita observed that Swamiji would always approach an enterprise in life, spiritual or secular, from strength. He regarded forgiveness as a virtue only if it issued from a sense of strength. “Forgive” he said, “when you also can bring legions of angels to an easy victory” (*The Complete Works of Sister Nivedita*, 5 vols (Calcutta: Advaita Ashrama, 1995), 1.28). Strength, constant struggles, and fearlessness, always went hand in hand with Swamiji.
17. *Complete Works*, 1.124.
18. *New Discoveries*, 1.174.
19. *Complete Works*, 5.93.

In Search of Possible Physical Laws in Spirituality

Gopal C Bhar

THE PURPOSE OF CIVILISATION is progress through development and the uplift of the human personality. Materialistic progress is dealt with by science which is space-bound and time-bound. But in spiritual progress there are no such limitations since it deals with perennial values. The progress in spiritual plane is basically a path for self-perfection while progress in the material plane is simply a journey towards perfection through material or physical comforts including various kinds of security. The progress in materialistic front often seems to oppose spiritual development. Such an inverse relation is perceived in the history of civilisation.

Science versus Religion/Spirituality: Pros and Cons

There is thus an apparent contradiction or conflict between the spiritual and material view of life. It is our common experience that the lesser the sense-enjoyments the higher the life of a person or in other words, 'the lower the man ... the more delight he finds in the senses', as Swami Vivekananda pointed out.¹ Apart from being bound by space and time, the third factor is causality; all these three together could be termed as STC, or space, time, and causality. Science follows this law of STC, which is under the realm of objectively measurable entities. Such distinctness of space and time disappears in Einstein's theory of relativity. All of us in this world are bound by physical limitations. What is the use of progress

if our end is ultimate extinction as the second law of thermodynamics leads to the conclusion that the world is heading towards a 'heat death'. This means that the universe is continuously progressing towards disorder from simple ordered beginnings, starting from simple organisms to increasingly diverse and complex organisms. In the words of Swamiji: 'Time, space, and causation are like the glass through which the Absolute is seen, and when It is seen on the lower side, It appears as the universe. This Absolute (a) has become the universe (b) by coming through time, space, and causation (c)' (2.130). He said this about progress: 'The spirit is the goal, and not matter. ... it is very good to be born within the limits of certain forms that help the little plant of spirituality, but if a man dies within the bounds of these forms, it shows that he has not grown, that there has been no development of the soul' (2.39-40). He said further: 'Beyond that, beyond the senses, men must go in order to arrive at truths of the spiritual world ... These are called Rishis, because they come face to face with spiritual truths. ... and the truths of spirituality we also see in a superconscious state of the human soul. This Rishi-state is not limited by time or place, by sex or race' (3.253).

Spirituality, on the other hand, is outside this STC frame. It is unlimited, unchangeable, eternal, and not bound by natural laws. It is beyond our sensual perception and cannot be perceived even with advanced instruments though

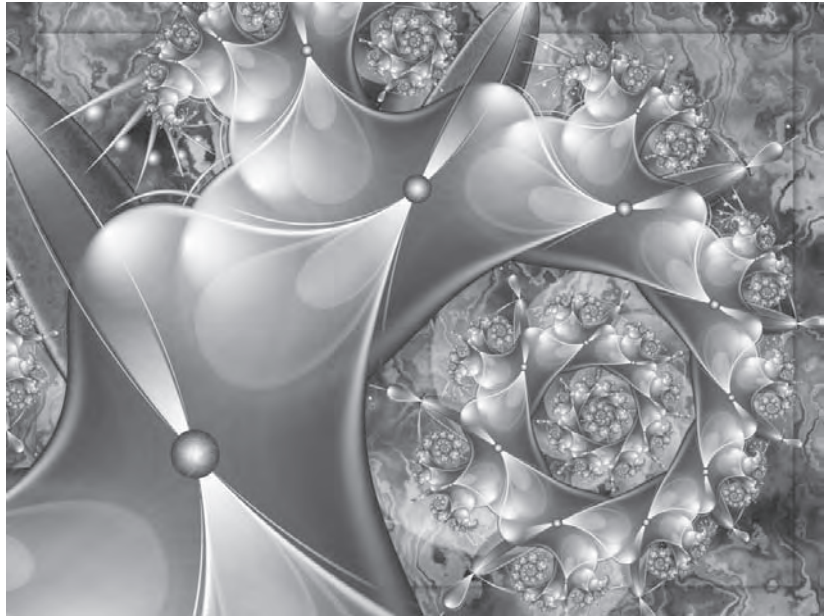
many animals individually possess much better sensual perceptions than human beings. For example, bats can 'see' at night and can sense ultrasonic sound beyond human perception. That is why spiritual truths and values discovered and realised by Rishis thousands of years back, as described in the scriptures, still exist and are accepted. It is because of this unchangeability and eternal value that Swamiji held this spiritual science in high regard:

'That science is the greatest which makes us know Him who never changes!' The science of nature, changeful, evanescent, the world of death, of woe, of misery, may be great, great indeed; but the science of Him who changes not, the Blissful One, where alone is peace, where alone is life eternal, where alone is perfection, where alone all misery ceases—that, according to our ancestors, was the sublimest science of all (3.370).

Swamiji said this on the superiority of spiritual truth: 'It is infinitely grander and better to know the laws that govern the passions, the feelings, the will, of mankind. ... the mainspring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground' (2.65). Thus, spirituality is realised by one who practises. It is true everywhere for all times and does not fail the test of time.

Faith is the basis of true scientific investigation. It is also the foundation of spirituality, but it is not enough, one has to practise as well. Though this forms the common factor in the path of finding truth, the difference is that the method is objective for science while for spirituality, the method is subjective. Scientific truths are knowledge revealed as laws that scientists discover by studying the pattern and regularity

at which they occur. These laws are repeatable, verifiable by anybody, anytime, and anywhere in the world. Spiritual truths, on the other hand, are not worldly knowledge and do not come from the outside, but evolve from within us once our body-mind complex evolves and is fit to accept these truths. There is no life without truth and nature does not create anything that is untrue. Nature reacts violently against untruth and falsehood.



But science constantly strives for the exploration of truth. Sometimes the old law is discarded when a newer idea emerges. This absence of finality is the essence of science according to Bertrand Russell. Scientific truths are known through intellect but spiritual truths cannot be revealed through intellect alone, but only by rigorous practice can one realise the truth through experience. Swami Vivekananda said: 'Experience is the only source of knowledge' (6.81). This discipline should be practised with one's whole heart and for such practice, purity is the prime requirement. When one spiritually experiences a fact it is no doubt a personal experience but

it is by no means a private fact. Such a fact is also predictable and verifiable by anybody else through their personal experience. That is why it is told in the scriptures that the experiences of no two spiritual aspirants can be identical. Intellect has no place in spiritual life; it cannot take one very far.

It is true that science has given us much by way of improvement in the materialistic comforts of life by reducing man's helplessness in the face of natural disaster. Science has also created conditions for material happiness in man. The quest of science is not limited to land and sea but extends to outer space as well. But in spite of these, to be happy in the real sense, one has to turn to one's inner being. The objective knowledge of science has given us a blind bulldozer power by the so-called manipulation of the forces of nature beyond the limited human capacity, through powerful instruments. But this cannot give us a grand vision. Pertinent examples are nuclear power, rocket engine, and lately, laser miracles. But without a spiritual goal the power of science is most likely to be unstable as happens in most societies. Modern science has no scope in this regard and so has paid virtually no attention to the development of inner mental resources to guide and balance the intellect with emotions in the use of outer material resources. Thus, science is of little or no help in controlling our emotions or thoughts.

Human being's higher activities are prompted by spiritual ideals and aspirations towards truth, goodness, beauty, and the like. But science is not to be blamed for the evil intentions of humans and the exploitation of discoveries by dictators. The true spirit of science is as noble as spiritual idealism. The mechanical progress of science has indeed mechanised human mind, thereby drying its creative potency. Science does not recognise any privileged

individual or class since the truth is pursued objectively in an impersonal manner. The activities of humans can be intrinsically creative if they are instigated and sustained by truth, goodness, beauty, and the like. The observation and experimentation should be recorded with absolute honesty without any fear of punishment or temptation of any reward; though in actual practice scientists may not be of pure and moral character, as we often hear cases of plagiarism in Indian scientific research. It is unfortunate for a country like India, which gave birth to some prominent world religions. Science has given us mastery of the external world but it has nothing to offer for the internal world.

Science has contributed little for the cultivation of imperishable values like truth and dignity of a person. It is for this reason that it is often said that the marvellous technical development of science has done as much harm to human beings as good. It has saved time but cannot say what to do with leisure. Miracles in medicine have driven out diseases but cannot bestow mental peace. Values are purely subjective and have no place in science. One has to realise this limitation of science to get the vision of higher values. The beauty of a flower, rainbow, or scenery is all subjective. Swami Vivekananda said: 'Life is the unfoldment and development of a being under circumstances tending to press it down.'²

Albert Einstein once said that science can de-nature Plutonium but cannot de-nature the evil in the heart of man. This means that the technique of science can even split apart the constituents within an atom like Plutonium which are very strongly bound together by inbuilt powerful nuclear force, but science is helpless to drive out the evils residing within us. It is the vision of religion or spirituality that can guide our emotions to exploit them for human welfare. Hence

the basic difference between religion or spirituality and science is the inner guidance that may be termed as morality or ethics which includes some self-control, struggle, the sacrifice of pleasure of flesh, and the denial of natural cravings of animal life. One has to acquire mastery over the senses and the mind to motivate and upgrade personality in controlling desire and passions and be prepared for the sacrifices it entails. In other words, it is refining, increasing, and transforming the sense of human perception in this direction. Problems in our life come almost from this paradoxical nature of life, combination of two complementary strivings. We are in an apparently helpless status. Swami Vivekananda rightly said:

We are caught, though we came to catch. We came to enjoy; we are being enjoyed. We came to rule; we are being ruled. We came to work; we are being worked. ... We are being worked upon by other minds, and we are always struggling to work on other minds. We want to enjoy the pleasures of life; and they eat into our vitals. We want to get everything from nature, but we find in the long run that nature takes everything from us—depletes us, and casts us aside.³

Swamiji also believed that the same scientific method of investigation is needed to be applied to religion and spirituality. In his own words: ‘This must be so, and I am also of the opinion that the sooner it is done the better. ... Not only will it [religion] be made scientific—as scientific, at least, as any of the conclusions of physics or chemistry—but will have greater strength, because physics or chemistry has no internal mandate to vouch for its truth, which religion has’ (1.367).

Some Concepts of Spirituality

The Bhagavadgita says that the ‘self-restrained man keeps awake during that which is night for

all creatures. That during which creatures keep awake, it is night to the seeing sage.’⁴ Worldly people cannot understand spirituality so it is dark or night for them, but on the other hand, the spiritually enlightened persons are fully sensitive, being unattached through a complete control of all of their senses, and remain immune or dark to worldliness.

A person may be highly successful by material standards and even have a great intellectual capability but may be greatly barren and false in inner life with defects and compromise in behaviour. While truly enlightened persons may be too loose in worldly affairs, mere intellectuals may be, in Swamiji’s words, ‘moustached babies’ (3.218). One may be a total failure by worldly standards but can be rich in the inner life. Progress in spiritual development is therefore inversely proportional to worldly development. So it is grossly the difference between the good and the pleasant, physical health and mental health. A person having moral perfection and leading a perfectly chaste and virtuous life develops a subtle power of understanding that unfolds one’s innate divinity, which radiates a rare type of beauty and personality and enables one to know and comprehend things beyond the realm of space, time, and causality. Spirituality is this super-sensuous knowledge and values that bring harmony in society upholding supreme justice.

(To be concluded)

References

1. *The Complete Works of Swami Vivekananda*, 9 vols (Calcutta: Advaita Ashrama, 1–8, 1989; 9, 1997), 4.13.
2. His Eastern and Western Disciples, *The Life of Swami Vivekananda*, 2 vols (Kolkata: Advaita Ashrama, 2008), 1.281.
3. *Complete Works*, 2.2.
4. *Gita*, 2.69.

Draupadi: A Complex Journey through Dharma, Status, and Power

Koral Dasgupta

THE FIRST EVER WOMAN in our mythological history who was subjected to public molestation, was Draupadi in the Mahabharata. And it had brought war. It destroyed not only the accused, but also his family, his clan. As I make this statement, you might be reminded of Sita, who was dragged by the powerful Ravana with Jataayu as witness, but Sita's plight was more about an evil-minded kidnap. Draupadi was an obvious case of open humiliation.

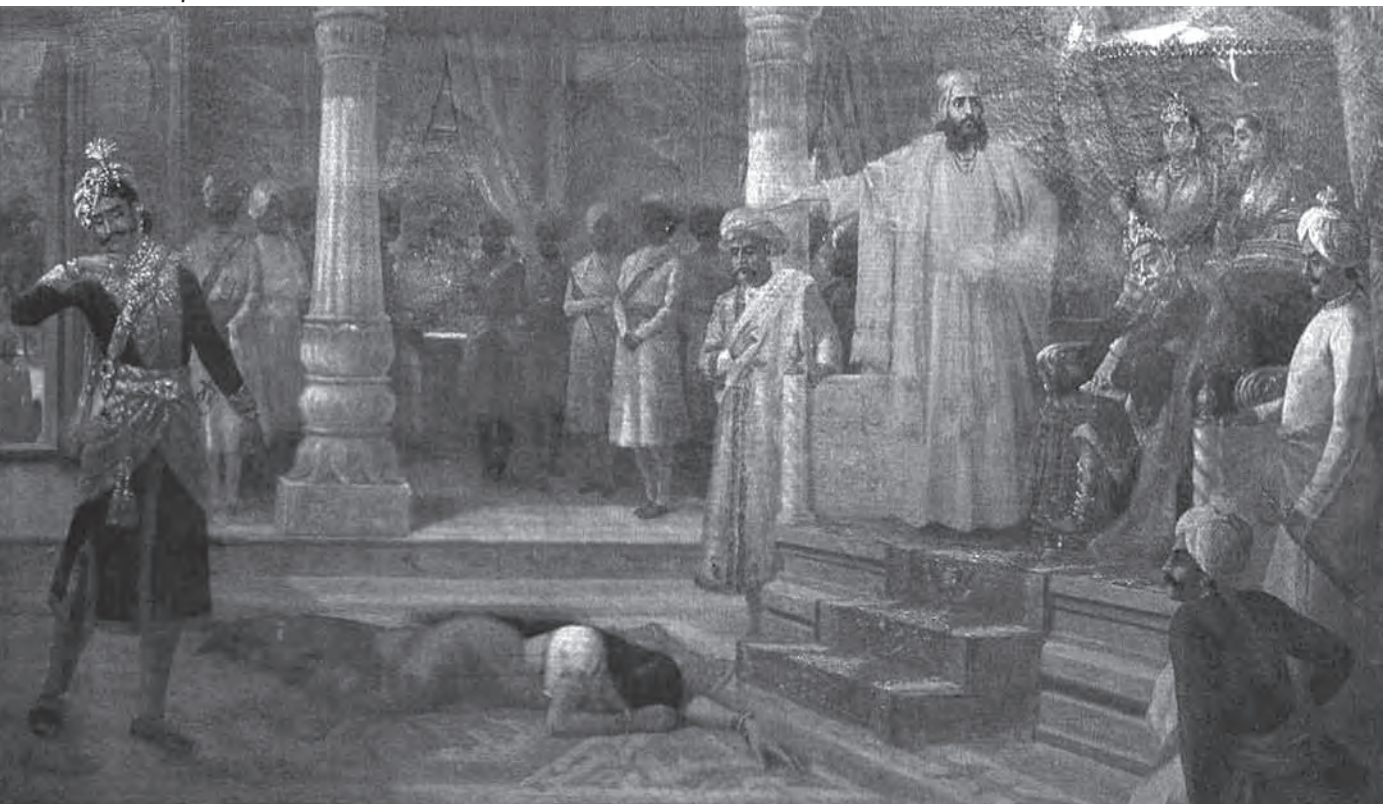
Come to think of it, Draupadi had entered the Pandava clan as a docile wife, which is supposed to be the Lakshmi avatar of women. She was meant to symbolise and influence with her

Draupadi Humiliated

luck, an expansion in pleasure, wealth, opulence, and prosperity to the family she was wedded to, as is the philosophical expectation from any newly-wed bride. In fact, that's the reason why Hindu brides in their wedding are decked up to symbolise Lakshmi, the goddess of fortune. So Draupadi too entered the house attempting to fulfil her responsibilities as Lakshmi, when the mother-in-law unknowingly instructed her to be shared equally among five brothers, which meant Draupadi was supposed to marry all of the five Pandavas!

After she realised that what she had ordered to be shared was a woman and not an object, Kunti may not have found it offensive enough to

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take back her words. Her own sons were borne of different fathers, outside her marriage, but with her consent and the consent of her husband. Here no one felt insulted, humiliated, molested! This drives home the thought that anything that is done for a greater cause, taking into confidence all who might be involved or affected, is 'dharma', the correct or righteous side of things; the cosmic ethics. There is no other definition of right or wrong; everything else has a circumstantial explanation. This is exactly why sex is never a crime, but rape and adultery are crimes.

At the time of Draupadi's *svayamvara*, the choosing of a husband from many suitors, the Pandavas were roaming around and living in the forest. Their survival and chances of winning back their kingdom was possible only if they stayed together. Mother Kunti's order may have escaped her mouth in absentmindedness, but its relevance was profound in their given situation and in the days that followed. Had the Pandavas married different women then, there were higher chances of them settling apart, which in turn would have endangered their survival and the chances of getting back the kingdom. Draupadi, being married to all brothers, ensured that all remained as one close-knit entity. That was probably why Draupadi was accorded the highest status among all other wives, whom the Pandavas had married separately. Even Sri Krishna's sister Subhadra, who was married to Arjuna, didn't have a higher status than Draupadi's.

Thus Arjuna agreeing to share the bride he won in a *svayamvara* with his brothers to fulfil the word of his mother, was an act of sacrifice and detachment of a prince, because nothing or no one was more important or personal than the political decisions taken in favour of the state and the royal family. That was the correct code of conduct as appropriated by Dharma.

After marriage, Draupadi was happy keeping herself confined within the women's chambers,

fulfilling her responsibilities as Lakshmi to the house and her five husbands, turn by turn. But all trouble started when she was dragged into the court. They abused her and disrobed her in public, her dignity restored by Sri Krishna and not any of her husbands, who sat there watching powerlessly. It brings me to think, did the disrobing act symbolically or metaphorically change her identity? From the beautiful, lavish Lakshmi to the fierce, naked Kali? Draupadi in her rage also promised to keep her hair open and unkempt till it had touched the blood of the miscreant, the dishevelled hair being another similarity with Kali. The royal woman, also called Krishna because of her dark skin, may have transformed in emotions and appearance rather effortlessly. And true to her vows, the clan perished in the biggest war of Indian mythology. So did Duhshasana, in his ignorance and futility, actually invoke the black goddess with his actions and was it the merciless Kali, who took over from the graceful Lakshmi, to vow that she would see the end of it all?

Draupadi was not born biologically from her parents. She was born out of a fire sacrifice that her father, King Drupada arranged asking divine solutions for a revenge he wanted to undertake. Writes Shambhavi Chopra in an article titled 'Chidagni: The Goddess as the Fire of Consciousness' in her book *Yogic Secrets of the Dark Goddess: Lightning Dance of the Supreme Shakti*:

At an innermost level, *Agni* is the fire of consciousness, *Chidagni*, the awareness of the supreme Brahman, the ultimate Existence in itself. *Chidjyoti*, the 'light of consciousness', is the power behind the mind that illumines both sensory objects and our thought patterns, bathing them in the beauty of its eternal radiance. The universe weaves a divine tapestry of light and energy, which has been tapped by our ancient Rishis and by Native Guides all over the world resonating with nature's beatitude. The Seers perceived the subtle vibrations, the 'aliveness' of

light, pervading the *Tanmatras* or root essences of sight, sound, taste, touch or smell, as well as the inner intuitive perception of one's sixth sense of Being. Our mergence into the all pervasive light allows us to experience a pure state of illumination inside and outside, ushering us through the gateway of higher consciousness. ...



Draupadi Swayamvara

As the spirit of fire, Agni personifies *Jyoti* or light as perception. The gift of sight is the power of fire, as seeing is our way of cognizing light. The clarity of seeing discloses the essence of everything that we observe. Kali is *Charunetra*, the 'Devi with beautiful eyes', viewing the entire cosmic play through her fire of consciousness. She destroys all illusion in her role as *Bhrama-nasini*, 'the one who destroys all confusion', embodying the three states of Creation-Preservation-Destruction as Brahma, Vishnu, and Shiva. At the altar of sacrifice Kali is Agni, echoing its brilliance, hissing its fiery magic yet tending the warmth of its dying embers. Fire is a sacrifice unto itself, a sense of mysticism shrouding its powers. At the fire altar is placed our own sacrifice of both inner and outer natures, holding a deep reverence in its sacrificial act.¹

Born from the same fire that represents Kali's clarity of vision, Draupadi was not a planned possession for King Drupada. She emerged with her brother Drishtadyumna, who was born to kill Dronacharya as a revenge of an insult that the royal teacher of Kaurava court had inflicted

upon his father. Draupadi's birth was probably a subtle reminder of the cosmos which teaches that you might plan destruction, but the extent of destruction your plan would bring upon the earth may not really be within your control. The negative forces that you acquire to destroy others might end up destroying you in the process. In the great Kurukshetra War—which is regarded as a battle for dharma—both Pandavas and Kauravas lost their parents, grandparents, children, associates, friends, and family.


Draupadi's fight against injustice was not just a protest, but also a movement in resurrecting the fallen grace and spirits of her men, whose consciousness had died when they lost her to a game of dice. Fiercely assuming the anger and vigour of Shakti, she called upon violence as a means of her revenge, which was far distanced from her calm Lakshmi avatar. This also reminds of the concept of Kali who appears with her tongue sticking out as she steps on her husband Shiva lying on the ground. Scholars explain this as Shakti or energy stepping on the 'corpse' to transform the lifeless *shava*, corpse, to vigorous Shiva. Without Shakti, Shiva lies dormant. Draupadi's anger too symbolically forced her husbands out of the state of unconsciousness, eventually declaring war and feeding her hair with the blood of Duhshasana, in order to restore Dharma.

While Kali is known for her practising celibacy with austerity, detachment, and renunciation, Draupadi attained almost the same status in the epic, albeit through a different turn of circumstances. The royal queen was blessed by Shiva with eternal virginity. It is said that Draupadi turned back into a virgin every time she stepped out from the shelter of one of the Pandavas to enter the house of another. Thus her sexuality remained non-exhaustive eternally and she could never belong to one man of her choice, philosophically falling into the same path of renunciation, strength, and enlightenment as Kali.

Whether Draupadi was an incarnation of Kali in the Mahabharata is an endless debate. But researchers have reasons to claim that Krishna, Draupadi, and Kali, all three sharing the same colour of skin and exhibiting mysteriously common connections, do belong to the same ideology or family, even if they were not parts of one single whole. One of the most controversial women from the mythological past does reside timelessly in the hearts across generations. As mythologist Devdutt Pattanaik puts it in his article 'The Clothes of Draupadi':

To call Mahabharata a story based on historical war is to strip it of its magic, its power, its sheer magnificence. To make Mahabharata historical is to confine it to one period of history. If one does that, it holds little relevance in modern times. To be relevant, it cannot be confined to one period in history. It must be a-historical, timeless, free of geographical and historical moorings, independent of space and time. To me, that is what Mahabharata is. To me Mahabharata is a symbolic narration that reflects the thoughts and feelings, concerns and commentaries of the Indian people over centuries. That is why it is an epic. That is why it is sacred. It continues to enchant and enthrall us just as it enchanted and enthralled audiences a hundred years ago. Through the story of the

Pandavas and the Kauravas, it discusses the nature of human society.²

The modern human society too is rampant of instances where women are failed and violated miserably by the guile of men. Only time can predict the rise of another Draupadi who would march forward with the ideals of Shakti, raging another great war to restore dharma and settle the unfair elements to rest once and for all. 

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Draupadi and Sudeshna



The Atman in the History of Western Thought

Gopal Stavig

(Continued from the previous issue)

PETER KOESTENBAUM gives a detailed description of the ‘Transcendental Ego’ [Atman], as developed by Edmund Husserl (1859–1938) the Austrian Jewish founder of phenomenology. Koestenbaum believes it is closely related to the Atman of Vedanta and Purusha of Sankhya. Each of the nine characteristics given below pertains to the Indian Brahman-Atman:

The Transcendental Ego is the ultimate core of consciousness. It cannot be apprehended in the manner of an object—since it is the perennial subject—but it is nonetheless present in experience ... (1) The Transcendental Ego is experienced as the source of consciousness whenever experiencing takes place, that is, whenever man is conscious ... the Transcendental Ego is experienced as distinct from the body, and psychological states of the individual. ... The Transcendental Ego is an experienced locus

Peter Koestenbaum



in consciousness, but a locus which does not disclose itself in the manner of an object. That locus is and remains the ultimate subjectivity and inwardness of experience; consequently, the language of objectivity cannot legitimately make reference to the Transcendental Ego ... (2) The Transcendental Ego is experienced as always the same. It is the continuous background of changes in the empirical ego. These changes in the empirical ego are shifts in mood, focus, growth, outlook, attitudes, and so on. In the midst of such chaos, the individual experiences himself to be the same throughout. That sense of personal continuity and identity has its source in the experience of the Transcendental Ego. The Transcendental Ego is experienced as permanent. ... (3) The conception of both the death and the birth (i.e., the nonexistence) of the Transcendental Ego is impossible. It requires the Transcendental Ego to think, imagine, or conceive the death and birth of an ego. ... (4) The Transcendental Ego is experienced as existing by virtue of its own necessity. Its nonexistence is inconceivable. ... (5) The Transcendental Ego is experienced as external to both space and time. Space and time are, strictly speaking, cogitate, that is, intentions and constitutions of the Transcendental Ego ... discloses the Transcendental Ego to be atemporal and nonspatial, since both space and time are observed and meant by it. ... (6) Experience discloses only one Transcendental Ego. ... (7) The Transcendental Ego has close affinity and may be considered as even identical with the

IMAGE: [HTTP://WWW.GREATTHOUGHTSTREASURY.COM/AUTHOR/PETER-KOESTENBAUM](http://www.greatthoughtstreasury.com/author/peter-koestenbaum)

Transcendental Realm or the totality of Being. ... It follows both from definition and from intuition that all of Being is experienced as suffused with consciousness, that is, as related to the Transcendental Ego (which I am); furthermore, consciousness—like space and time—is given to us as one, that is, as being a single continuous totality. ... (8) The height of religious illumination, be it the vision of God in Western mysticism or Nirvana or Samadhi in Oriental mysticism, can be described metaphysically as the experience of empty consciousness. Consciousness is there (or, what is the same thing, being is there), but the contents are gone, the particular determinations and differentiations have been eliminated. Such would be the experience of the Pure Transcendental Ego. ... (9) The ninth characteristic of the Transcendental Ego, its complete freedom.¹⁰

Concerning Husserl's phenomenology Peter Koestenbaum stated in another context:

At the 'center' of transcendental consciousness we experience the peculiar and unique existence of an 'I-pole,' a core from which all intentional streams of experience radiate. Although this core itself can never be made objective, it is nonetheless present in experience. This core, which is a distinct and ubiquitous aspect of all my experience, is the perennial observer of anything within transcendental consciousness or the transcendental realm. This I-pole, the terminus a quo of all experience, is ever-present, yet cannot be apprehended in the normal way in which objects are apprehended because the disclosure of this I-pole contravenes the characteristic intentional structure of consciousness. This I-pole is the Transcendental Ego or the Transcendental Subject [Atman]. In the strictest sense, I am that I-pole. I am the Transcendental Subject. One of the important aspects of being human is that I tend to identify the Transcendental Subject with two items that are really objects to the 'impartial observer,' as Husserl often calls the Transcendental Ego. These

objects are my body and my person. We may refer to either or both of these objects as the psychological or empirical self. The 'real me,' the Transcendental Ego, is not to be identified with only one person among millions ... The Transcendental Ego, furthermore, is not given as an object, but as the subject for which the object manifests itself. Consequently, the Ego is not a thing or a residue of experience, but a ubiquitous single center or pole from which emanate the 'radiations' of consciousness and intentionality. ... In one sense, the Transcendental Ego is outside of the world. The Ego is certainly not one item, i.e., object or event, within the world. ... the tools which are the creation of the Ego cannot, in turn, be applied to the attempt to understand and measure the Ego itself ... Husserl's phenomenology, as pointed out before, has strong overtones of objective or absolute idealism, mysticism, and the notions of Atman in Vedanta and Purusha in Sankhya.¹¹

It is possible that Koestenbaum's explanation of the transcendental ego goes beyond that of Husserl. Semyon (Simon) Frank (1877–1950) was a Jewish philosopher who converted to Russian Orthodox Christianity in 1912. Ten years later, along with Pitirim Sorokin, Nikolai Berdyaev, Nikolai Lossky, and others he was expelled by the Communists from the country on the Philosopher's Ship. In 1939, he expressed his conception of that reality which Vedantists refer to as Atman, in this manner:

This all-embracing Being is always and inseparably with us and for us, independently of the limits to what our cognitive gaze 'reveals' or 'illuminates' in this Being at every given moment. And this is the case precisely because we ourselves are in this Being, originate in it, are immersed in it, and are conscious of ourselves only through its self-revelation in us. Unconditional Being [Brahman-Atman]—and thus the Being of all that is outside of us—is present with maximal certainty and inevitability in every act of our self-awareness ...

Only in this layer is all objective knowledge (and therefore all objective being) conclusively overcome, and it is overcome precisely because it is replaced here by the immediate self-knowledge of Reality revealing Itself to Itself. ... This Reality [Brahman-Atman] is not 'given' to us; it is given only to Itself and to us only insofar as we ourselves are this Reality. This Reality is not an object of perception, examination, or reflection. It 'expresses' Itself only mutely in silent, ineffable experience. In this sense it is analogous to the 'I am' form of Being, to the self-evident Reality of this form of Being which also, after all, expresses itself. ... This Reality is what was revealed to Indian thought as Brahman, as that which is known not by one who knows, but by one who does not know, and which also coincides with the bottomless depths of our own inner being—with Atman ... it is hardly the case that this Reality is present only in the experience of the detached and self-immersed reflective consciousness. Rather, it also forms the very heart

Edmund Husserl (1859–1938)



of the everyday and 'every-moment' experience of each of us.¹²

The German-American Lutheran theologian Paul Tillich (1886–1965) expressed the belief that

In the center of the human mind there is an immediate awareness of something unconditional. There is an a priori presence of the divine in the human mind expressed in the immediate awareness of the unconditional character of the true and the good and of Being-Itself. This precedes every other knowledge, so that the knowledge of God is the first knowledge, the only absolute, sure, and certain knowledge, the knowledge not about a being, but about the unconditional element in the depths of the soul.¹³ An awareness of the infinite is included in man's awareness of finitude. Man knows that he is finite, that he is excluded from an infinity which nevertheless belongs to him. He is aware of his potential infinity while being aware of his actual finitude.¹⁴ There are two possible ways of looking at man. The one way is essentialist which develops the doctrine of man in terms of his Essential Nature within the whole of the universe. The other way is existentialist which looks at man in his predicament in time and space. ... The Essence of Man is eternally given before any man appeared on earth. It is potentially or essentially given, but it is not actually or existentially given.¹⁵ Man as he exists is not what he essentially is and ought to be. He is estranged from his True Being ... one belongs essentially to that from which one is estranged. Man is not a stranger to his True Being, for he belongs to it.¹⁶ Man discovers himself when he discovers God; he discovers something that is identical with himself although it transcends him infinitely, something from which he is estranged, but from which he never has been and never can be separated.¹⁷

Paul Tillich contrasts two types of philosophy of religion: the cosmological that focuses on the external God, a separate being 'out there', and the ontological concentrating on God already

present to us as the immanent ground of our being. He states:

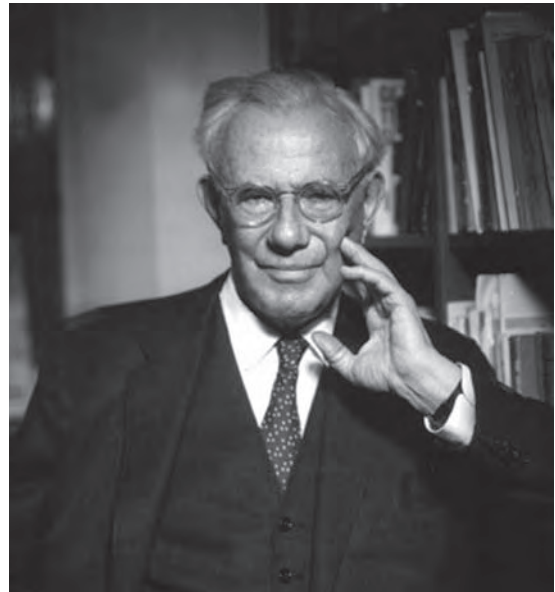
According to Bonaventure, 'God [*nirguna* Brahman] is most truly present to the very soul and immediately knowable'; He is knowable in Himself without media as the one which is common to all. For He is the principle of knowledge, the first truth, in the light of which everything else is known, as Matthew [of Aquasparta] says. As such He is the identity of subject and object. He is not subjected to doubt, which is possible only if subjectivity and objectivity are separated. ... 'Being is what first appears in the intellect.' And this Being (which is not a being) is pure actuality and therefore divine. We always see it, but we do not always notice it; as we see everything in the light without always noticing the light as such. ... This Absolute [*nirguna* Brahman] as the principle of Being has absolute certainty. It is a necessary thought because it is the presupposition of all thought. 'The Divine Substance is known in such a way that it cannot be thought not to be,' says Alexander of Hales. ... The 'uncreated light' through which we see everything. ... The ontological principle in the philosophy of religion may be stated in the following way: Man is immediately aware of something unconditional which is the prius of the separation and interaction of subject and object, theoretically as well as practically ... the Unconditioned [*nirguna* Brahman] is not a matter of experiential observation. 'Knowledge' finally presupposes the separation of subject and object, and implies an isolated theoretical act, which is just the opposite of awareness of the Unconditioned ... This power of being is the prius of everything that has being. It precedes all special contents logically and ontologically. It precedes every separation and makes every interaction possible, because it is the point of identity without which neither separation nor interaction can be thought. This refers basically to the separation and interaction of subject and object, in knowing as well as in acting. The prius of subject and

object cannot become an object to which man as a subject is theoretically and practically related. God is no object for us as subjects. He is always that which precedes this division. But, on the other hand, we speak about him and we act upon him, and we cannot avoid it, because everything which becomes real to us enters the subject-object correlation.¹⁸

The four main principles of the 'Perennial Philosophy' were laid out by the renowned English-American author Aldous Huxley (1894–1963) a student of the Vedanta philosophy. The last two being:

Third: man possesses a double nature, a phenomenal ego and an Eternal Self [Atman], which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires to identify himself with the spirit and therefore with the Divine Ground [Brahman], which is of the same or like nature with the spirit. Fourth: man's life on earth has only one end and purpose: to identify himself with his Eternal Self [Atman] and so to come to unitive knowledge of the Divine Ground [Brahman].¹⁹

Paul Tillich (1886–1965)



Additional Insights Concerning the Atman in Western Thought

Concerning Plato's doctrine of Ideas, Swamiji said: 'And so you see, all this is but a feeble manifestation of the great ideas, which alone, are real and perfect. Somewhere is an ideal you, and here is an attempt to manifest it! The attempt falls short still in many ways. Still, go on! You will interpret the ideal some day.'²⁰

Swamiji emphasised that Jesus

had no other occupation in life, no other thought except that one, that he was a spirit. He was a disembodied, unfettered, unbound spirit. And not only so, but he, with his marvellous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself. Therefore, the one work his whole life showed was to call upon them to realise their own spiritual nature. ... You are all Sons of God, immortal spirit. 'Know', he declared, 'the Kingdom of Heaven is within you'. 'I and my Father are one.' Dare you stand up and say, not only that 'I am the Son of God', but I shall also find in my heart of hearts that 'I and my Father are one'? That was what Jesus of Nazareth said (4.145-6).

The Christian Middle Platonist philosopher Origen of Alexandria, Egypt (c. 185-254) taught that God and the human soul are of one

Aldous Huxley (1894-1963)



Substance, consubstantial:

If then the heavenly powers receive a share of intellectual light, that is, of the Divine Nature, in virtue of the fact that they share in wisdom and sanctification, and if the soul of man receives a share of the same light and wisdom, then these beings will be of one nature and one substance with each other. But the heavenly powers are incorruptible and immortal; undoubtedly therefore the substance of the soul of man will also be incorruptible and immortal ... every existence which has a share in that eternal nature must itself also remain forever incorruptible and eternal.²¹

Jerome (c. 343-420) later added that according to Origen, 'the Father, Son and the Holy Spirit, all angels ... and even man himself in virtues of his soul's dignity, are of one substance'.

Ibn al-'Arabi (1165-1240), who was born in Muslim Spain, taught, according to a Western commentator:

Perfect human beings have two perfections. The first is their Essential Reality as the form of God; the second, their accidental manifestations through which they display God's names in specific historical contexts. In respect of the first perfection, all perfect human beings are essentially one, and it is possible to speak of 'the perfect human being' as a unique reality or as 'the logos'. In respect of the second perfection, each perfect human being has a specific role to play within the cosmos. Hence there are many such beings fulfilling the functions that God has given them. ... In short, perfect human beings are fixed in their essences, which are not other than the Essence of Wujud [Being] Itself.²²

Ibn al-'Arabi is the most Advaitic of all Muslim religious philosophers and it was his Sufi school that dominated in Muslim India until about 1830, producing many books of a Vedantic nature.²³

Based on his profound spiritual experiences Meister Eckhart (c. 1260-1327), the Dominican

priest and German mystic, revealed that in our Divine Ground we are consubstantial with God, Brahman:

When I stood in my first cause, there I had no God and was cause of myself. There I willed nothing. I desired nothing, for I was pure being and a knower of myself. ... This is why I pray God to rid me of God; for my Essential Being is above God insofar as we consider God as the origin of creatures. Indeed, in God's own Being, where God is raised above all being and all distinctions, there I was myself, there I willed myself and I knew myself to create this person that I am. Therefore I am cause of myself according to my Being, which is eternal, but not according to my becoming, which is temporal. Therefore also I am unborn, and following the way of my unborn being I can never die. Following the way of my Unborn Being I have always been, I am now, and shall remain eternally. What I am by my [temporal] birth is destined to die and to be annihilated, for it is mortal; therefore it must with time pass away. In my [eternal] birth, all things were born, and I was cause of myself and of all things. ... I am what I was and what I shall remain now and forever ... I discover that I and God are one.²⁴ There is something in the soul which is so akin to God that it is one [with God] and not [merely] united with Him. ... this Ground of the Soul is distant and alien from all created things.²⁵ The Ground of God and the Ground of the Soul are one and the same. ... For though she sinks in the oneness of divinity, she never touches bottom. For it is of the very essence of the soul that she is powerless to plumb the depths of her creator. And here one cannot speak of the soul anymore, for she has lost her nature yonder in the oneness of the Divine Essence. There she is no more called soul, but is called Immeasurable Being. ... The knower and the known are one. Simple people imagine that they should see God, as if He stood there and they here. This is not so. God and I, we are one in knowledge.²⁶ There is something in the soul which is above the soul, divine, simple, an absolute nothing ...

It is higher than knowledge, higher than love, higher than grace, for in all these there is still distinction. ... It is bent on entering into the simple ground, the still waste wherein is no distinction, neither Father nor Son nor Holy Ghost; into the unity. ... God by his grace would bring me into the Essence; that Essence which is above God and above distinction.²⁷

Jan Ruysbroeck (1293–1381), the Flemish mystic explained that all things exist eternally in God beyond space and time. They are present in the eternal ground of the Father and objectify through the Son:

Our created being abides in the Eternal Essence and is one with it in its essential existence. ... [The image of God] has an eternal immanence in the Divine Essence [*nirguna* Brahman] without distinction and an eternal outflowing in the Son in distinction. ... All creatures come forth from the Son eternally and they are known as other, yet not other in all ways because all in God is God. After which they enter into space and time and eventually, they return to God through the Holy Spirit. ... The image of God is that in which God reflects himself and all things, and in this image all creatures have an eternal life outside themselves, in their Eternal Archetypes. All creatures reflect the image of God, the Eternal Archetypes in the depth of their soul. And in the Divine Light they see that as regards their essential essence [Atman] they are that Ground from which the brightness shines forth, and they go forth from themselves above reason in an intuitive gazing, and are transfigured into the light which they see and which they are, and they behold God in all things without distinction in a simple seeing, in the divine brightness.²⁸ ... The image of God is found essentially and personally in all mankind. Each possesses it whole, entire and undivided, and all together not more than one alone. In this way we are all one, intimately united in our eternal image, which is the image of God and the source in us of all our life. Our created

essence and our life are attached to it without mediation as to their eternal cause.²⁹

The German mystic and student of Meister Eckhart, Henry Suso (1300–66) proclaimed that all beings are one with the Essence of God. The Divine Essence equates with *nirguna* Brahman and the manifestations of God with *saguna* Brahman-Ishvara:

All creatures have existed eternally in the Divine Essence [*nirguna* Brahman], as in their exemplar. So far as they conform to the Divine Idea, all beings were, before their creation, one thing with the Essence of God. (God creates into time what was and is in eternity.) Eternally, all creatures are God in God. ... So far as they are in God, they are the same life, the same essence, the same power, the same One, and nothing less (ibid.).

Swamiji explains the role of the Atman in perception and conceptualisation:

Similar is the case with the sensations which these organs of ours are carrying inside and presenting to the mind, and which the mind in its turn is presenting to the intellect. This process will not be complete unless there is something permanent in the background upon which the picture, as it were, may be formed, upon which we may unify all the different impressions. What is it that gives unity to the changing whole of our being? What is it that keeps up the identity of the moving thing moment after moment? What is it upon which all our different impressions are pieced together, upon which the perceptions, as it were, come together, reside, and form a united whole? We have found that to serve this end there must be something, and we also see that that something must be, relatively to the body and mind, motionless. The sheet of cloth upon which the camera throws the picture is, relatively to the rays of light, motionless, else there will be no picture. That is to say, the perceiver must be an individual. This something upon which the

mind is painting all these pictures, this something upon which our sensations, carried by the mind and intellect, are placed and grouped and formed into a unity, is what is called the soul [Atman] of man.³⁰

Therefore there must be something which is neither the body nor the mind, something which changes not, something permanent, upon which all our ideas, our sensations fall to form a unity and a complete whole; and this is the real soul, the Atman of man (3.405).

The unity of consciousness is absolutely necessary for rational coherent thought, memory, and the awareness of self-identity. Though Immanuel Kant, unlike Advaitists, did not identify this unchanging consciousness with our Real Self, he did write:

If we were not conscious that what we think is the same as what we thought a moment before, all reproduction in the series of representations would be useless. ... For this unitary consciousness is what combines the manifolds successively intuited, and therefore also reproduces, into one representation. Such consciousness, however indistinct must always be present; without it, concepts, and therewith knowledge of objects, are altogether impossible. ... There must therefore, be a Transcendental Ground [Atman] of the unity of consciousness in the synthesis of the manifold of all our intuitions, and consequently also of the concepts of objects in general, and so of all objects of experience, a ground without which it would be impossible to think any object for our intuitions; for this object is no more than that something, the concept of which expresses such a necessity of synthesis. This original and transcendental condition is no other than Transcendental Apperception [pure unchanging consciousness]. ... To render such a transcendental presupposition valid, there must be a condition which precedes all experience, and which makes experience itself possible. There can be in us no modes of

knowledge, no connection or unity of one mode of knowledge with another, without that unity of consciousness which precedes all data of intuitions, and by relation to which representation of objects is alone possible. This pure original unchangeable consciousness I shall name Transcendental Apperception [Atman]. That it deserves this name is clear from the fact that even the purest objective unity, namely, that of the *a priori* concepts (space and time), is only possible through relation of the intuitions to such unity of consciousness.³¹

We will conclude with a couple of additional ideas. There are two types of philosophy of religion: the cosmological that focuses on the external God 'out there', and the ontological concentrating on God as the Atman, the immanent ground of our being. Belief in the Atman (our Essential Self) and the innate divinity of the Soul are highly correlated with the ideas that the highest Reality is an 'I' (not to be confused with the ego), not an 'It'; all people will eventually be liberated or saved; members of all religions and agnostic-atheists are fellow travellers on the path to God; though the paths differ somewhat, God is the final cause for all people; God is reached through the mystical path which is open to all people; God-realisation and Self-realisation are one and the same thing; and that people should be viewed positively as potentially divine and not negatively as sinners, neurotics, and so on. ☞

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The Love/528 Revolution: Civilisations' Greatest Hope for World Peace

Dr Leonard G Horowitz

(Continued from the previous issue)

I THEORISE THAT the hidden meaning in that word, the essence of ALOHA, is LOVE/528, and my conclusion is based on three insights: vibrating chlorophyll—the greenish-yellow pigment in algae and plants—generates oxygen, the ‘HA’—pure breath, the ‘LOVE energy,’ in ‘ALOHA’; knowledge that the ancient Hawaiian language derives from ancient Hebrew; and a thought I had one day while getting baptised on the US President Barack Obama’s favourite beach.

Marvelling at the beauty of Hawaii, I asked the Creator at that moment, How can I commune with you optimally, to better love, discover, and celebrate your creative genius?

The answer came immediately from an inner voice that said: ‘Just consider the hidden meaning of the words “ALOHA” and “HAWAII”.’

One Hawaiian scholar, Curby Rule, addressed this matter of ALOHA’s meaning:

Aloha is being a part of all, and all being a part of me. When there is pain—it is my pain. When there is joy—it is also mine. I respect all that is as part of the Creator and part of me. I will not willfully harm anyone or anything. When food is needed I will take only my need and explain why it is being taken. The earth, the sky, the sea are mine to care for, to cherish and to protect. This is Hawaiian—this is Aloha!⁴

So I reflected on the word A-L-O-H-A.

Previously, I had learned from studying the Hebrew Gematria, reflecting on the meaning of

letters, that the ‘A’ represents the ‘Alpha’—the beginning of everything; the ‘O’, ‘Omega’—the end of everything; and the ‘L’, between them in A-L-O-H-A, ‘LOVE’. In the Hebrew alphabet, the ‘L’ or Lamed is number 11 of 22 letters; reflecting the heart of the Hebrew alphabet. This knowledge corroborates the existence of ‘LOVE’ in the heart of the universe that is sung into existence, musically-mathematically, from the beginning of time throughout space-time.

Thus, ALOHA reflects the common value in Hebrew and Hawaiian cultures—from the beginning through the end of time—that love exists eternally, and is centrally important universally.

I knew that the ‘HA’, the breath of life, is carried by oxygen, that is the *prana* produced by ocean waves and the greenery so abundant and beautiful in Hawaii, carrying the 528Hz/nm frequency of pure love—at the heart of sunshine, rainbows, cosmic construction, and Divinity.

Then I reconsidered ‘H-A-WA-I-I’ realising the first two letters are ‘HA’ also found at the end of ‘ALO-HA’.

Next, I considered the ‘WA’, that is really pronounced ‘VI’—since the ‘W’s came in with the Greeks, predated by the Hebrews, the Hawaiians pronounce ‘WA’ as ‘VI’. I learned that the Hebrews, even the ‘Jews’, are linked to ancient Hawaiians through the Tribe of Judah, that became the Royalty of Europe and Hawaii. So the root meaning of the syllable ‘VI’ directed me to consider the

root of the words 'vitality', 'viable', meaning alive, 'vitals', 'vitamins', 'victory', and 'viva'.

The Latin root of 'VI' means the number '6' as well as 'the way' or 'road to'.

Then, again, I recalled that the number '6' resolves from 528 as the 'miracle' note of the ancient Solfeeggio, because $5 + 2 + 8 = 15 = 1 + 5 = 6$.

So far I got the 'Breath of Life' gives way to, or provides the road to, miracles in the 'II', that is, the double 'I' at the end of the word 'HAWAII'.

Then, I realised, this is the personal designation given to Moses at the burning bush to identify the Most High—the 'I AM I', the one God of the Universe honoured by the ancient Israelites—the 'I AM that I AM'.

In conclusion, the answer to my prayer was provided: keep breathing on the road to the Source, with the beauty reflected in, and projected by you.

***Creator, Know Thyself, the 'I AM',
Who You Really Are Is Not Human,
but Exquisitely Superhuman***

From these clear and convincing revelations in physics, musical mathematics, creative language, and epistemology, I have been serving to advance the healing arts and sciences, particularly in the related fields of biophysics and electrogenetics. And from this labour of LOVE-528 I conclude that you are best defined as follows: You are a digital, bio-holographic, precipitation, crystallisation, miraculous manifestation, of Divine frequency vibrations, coming out of water. You are the music, echoing universally, eternally, hydro-sonically, with optimal performance expressed when your heart is tuned to the Creator's clear-channel broadcast of LOVE/528!

Now contrast this truth with the Western medical paradigm that views you as less than superhuman. As a 'patient', you depend on 'medical deities' who view you differently from what I am

writing about here. You are 'treated' allopathically, almost exclusively physically, in unpleasant surroundings—where they serve you horrible food—called hospitals.

Western medical doctors or allopathic physicians are obviously under-educated and ill-equipped to serve superhuman beings. Alternatively, Western medicine serves who we are not—a bag of overly polluted chemicals chaotically regulating body physiology, metabolism, growth, and development, popping magic pills to cure every ill, and injecting heavy metal poisons and germ parts for 'immunity'.

On the contrary, if you know you are a powerful bio-spiritual being, musically-mathematically constructed and reconstructed every nano-instant, vibrating optimally in the frequency of LOVE/528, why would you choose to assault yourself, or any other superhuman, using chemical poisons rather than pure bio-energy?

Does a blade of grass grow in darkness? Of course not.

Leaves on trees reach for the sun.

Nature operates intelligently, in contrast to stupid humans. If grass was dumb, it would attempt to grow in darkness and die. Humans are dying, civilisation is at grave risk, and all life on earth is imperilled because of similar stupidity, massive ignorance, resulting in generally accepted misbehaviour called 'social norms'.

Discern medical scientific arrogance commercialising this darkness of ignorance. This best characterises 'Big Pharma'.

The 'Gods of Science' have not only disappointed us environmentally, nutritionally, pharmaceutically, militarily, and economically, but have required massive media propaganda to perpetuate their myths. They broadcast lethal deceptions to protect their markets. They promise salvation through multinational corporate impositions, vaccinations, and other

chemo-manipulations, instead of relying on what is simple, natural, and readily available—miraculous manifestations and regular demonstrations of our superhuman strengths, and holy-spirit-derived immunity.

All living creatures are at risk of extinction now from this darkness, degenerative madness, arrogance, and impositions of multinational corporations menacing society in the name of ‘progress’. All this psychopathology neglects and suppresses for profit the frequency of LOVE/528 now revolutionising music, natural healing, and every industry.

The Emerging ‘Lawful Paradigm’: History Evolving in the Matrix

Further detailing our institutionalised dementia that is generally enslaving, poisoning, sickening, degenerating, but clearly shifting, our current dominant and lethal paradigm, I call ‘Babylon’.

Everything is governed by laws, or damaged by outlaws, including Babylon.

Outlaws generate karma. And karma is administered by the laws of physics. For every action, there is an equal and opposite reaction. You ‘can’t fool mother nature’ for long and get away with it unscathed.

The fundamental law of the universe is the law of mathematics upon which physics operates. There is a matrix operating beyond what is projected in movie theatres.

A matrix is defined as ‘something from which something else derives; an algebraic array of numbers’.

Recall the Babylonian confusion of languages—the ‘Tower of Babel’ story. If the Creator creates using words composed of letters or sounds; and sounds are acoustic or electromagnetic frequencies—essentially numbers; and the Hebrew Word, that is, the Law of the Torah, was originally sung, musically, not spoken; and the original

language was the Solfeggio musical scale—as revealed by Dr Joseph Puleo from the *Book of Numbers*—then we are truly advancing revelation to open the matrix of mathematics, and mathematical frequencies, for Babylonian rehabilitation.

This musical mathematical matrix is referred to four times in the Old Testament: Exodus 13:12–5; 34:19 and Numbers 3:12; 18:15. Moses bade ‘sacrifice to ... [the Great ‘I AM’] all that openeth the matrix.’⁵ This was done so the Hebrews could be free. Our Creator said: ‘Everything that openeth the matrix in all flesh ... shall be thine.’⁶ That means Moses was given the core creative technologies with which to produce miracles for freeing humanity from slavery.

Accordingly, as recent scientific revelations confirm, this matrix—quantum field or ‘kingdom of heaven’—transmits vibrations of the universal language—musical mathematics, resulting in frequency-administered ‘intelligent design’. That is, creation is generated using spiralling multi-dimensional musical scales and patterns; all of which is accomplished with simply nine core creative frequencies upon which the laws of physics are based.

Contrary to Babylonian chaos, the matrix comprises the supreme law of the universe. This is like the kingdom of heaven wherein everything is ordered; nothing is missing or broken; and everything is restored according to the natural laws of harmony versus dissonance, attraction versus repulsion, thermodynamics, and/or conservation of matter and energy.

Communing in this matrix is the greatest force for world peace anyone can conceive. It is like the Yin merging with the Yang in Eastern theology. It features the zero point energy physicists have linked to the black holes in and around us. If we seek to recreate ourselves and our planet in optimal health, this is the most promising technology.

Humanity's spiritual evolution and commencement of the Messianic Age of Peace relies on this matrix energy bringing this kingdom of heaven to earth. Those who remain faithful and righteous regarding this unfolding, shall abundantly receive the greatest blessing of 'prosperity in all ways'. This is the law adjudicating Babylonian karma, administered by the fractally-spiralling and exponentially-accelerating paradigm shift.

This is why Jesus—Yahshuah in Hebrew—prescribed: 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'⁷

The matrix is home to this most profound dynamic in the cosmos—the Creator—whose contract, blood covenant, is consecrated by your faith and 528-oxygenated haemoglobin. Red blood haemoglobin, by the way, is structurally identical to chlorophyll, except for the substitution of iron for magnesium that turns the key that opens the gates to this metaphysical promise to make you prosperous and direct you in all ways forever.

The 'Babylonian Paradigm' versus Prosperity in All Ways

So I predict 'Babylon is falling'. People argue that 'money makes the world go round', and the 'global banksters' are damaging nearly everyone commercially for profit and power while administering increasingly threatening and restrictive population controls. But this imposition is unsustainable.

As referenced in the *Book of Revelation*, Babylonian impositions are of degenerative reality and humanity, which are ungodly. Based on massive accumulated scientific and empirical evidence, global industrialists, such as those that invest in genetic engineering, or the next wonder-drug, or the energy cartel's next disaster, or the weapons industry's next drone, have damages

and karma accruing from their commercial psychopathology. The Babylonian Paradigm is arguably omni-cidal, certainly biocidal, and clearly unsustainable.

At the same time this darkness has befallen geopolitics and economics, there is a mass re-awakening that is happening and celebrating the '528 LOVE revolution'. This observation accords with recent revelations in science and metaphysics accompanying this paradigm shift. What is exponentially accelerating to overtake the Babylonian Paradigm is 'The Lawful Paradigm'. A state of earthly existence characterised by harmony generally administered by the same unseen and unstoppable energies, or frequencies, that cause water's transformation from solid ice to liquid, and then gas. Pure thermal or electro-energy generated by vibrating electrons cause this transformation, much like LOVE's warmth melts frozen hearts.

This knowledge and the 528 LOVE revolution evidences this historic shift. The mere fact that I am writing this paper for *Prabuddha Bharata* is extraordinary. It reflects an uncommon level of understanding, yet a cross-cultural concordance with the urgent need to administer therapy globally and intelligently, applying new levels of creative consciousness, frequency resonance, and technologies celebrating revelations in the musical-mathematics of language and creative inspirations, communications with a positive intention to reach and help people globally, that is unprecedented.

This truth is transformative, and best explains and facilitates extremely simple laws of maths and creative intelligence that shall be increasingly used to benefit humanity and environmental safety.

The Injustice System in Contrast to the Lawful Paradigm

One and one always add up to two, unless you

are a liar and cheater, or 'outlaw'. The Babylonian Paradigm, likewise, argues pollution + profit + a corrupt lawyer = happiness. Lawlessness sustains outlaws and promises degeneration. Alternatively, the '528 LOVE revolution' is based on a lawful paradigm, is superior, more rational, and sustainable.

Using the American justice system to demonstrate my point as a prime example of the problem versus solution I am describing here, this 'judicial system' is based on British common law, but has degenerated in the Babylonian Paradigm to be omni-threatening and pervasively degenerating to our way of life. Justice and law-making and breaking in the US, is apparently the same as in all 'developed nations' as a result of 'globalisation'. Legislation has become so complex and prejudicial that legislators must now sift through thousands of pages of data and arguments, typically provided by, and exclusively benefiting, special multinational corporate interests. New laws are enacted to supposedly protect citizens and society from risks typically imposed by 'progress'.

Alternatively, the 528 LOVE paradigm offers simpler solutions to the world's complex problems. The 528 LOVE revolution applies the simplest laws, truths, and fundamental facts to cure what ails us geopolitically, economically, and judicially, and here's one example.

I already explained that 'you are the music'. You are a frequency generator and receiver of the musical-mathematics of karmic creation. I have already explained how important words are, and how they vibrate different identifiers and meanings. Technically we are frequency generators and receivers; and likewise there are new technologies that operate on this truth. Lie detectors, for instance, that operate energetically, electromagnetically, including sensors that can differentiate between a liar and

truth-teller, are already in widespread use. In fact, these technologies have begun to impact courts of law.

Contrary to propaganda and pseudoscientific analyses provided by conflicting special interests, such as the National Institutes of Health of the US, in a paper on this topic,⁸ Functional Magnetic Resonance Imaging (fMRI) has been advanced to serve an urgent purpose.

A case study in how this beneficial technology is being 'scientifically' discredited, and thereby denied, is recorded in this purportedly NIH commissioned article that reviewed a limited number of studies in this field.

Courtroom lie-detectors are relatively inexpensive and hugely cost-saving.⁹ Very advanced and extremely sensitive brain and physiological sensors can now be placed on lawyers as they enter courtrooms. Litigants and witnesses could be likewise outfitted with 'lie detectors'. Judges, who are sworn to uphold the Constitution and their oaths to protect citizen-rights and properties, too must be made to wear these frequency sensors as part of their jobs in the public interest, that instantly identify people who dishonour the integrity of the courts.

In my experience and opinion many of the US government institutes of health are untrustworthy. They have lied about many things like the origin of AIDS and the safety of vaccinations. These institutes mainly promote and defend special death industry interests and approve of water fluoridation and chlorination for health rather than safer ways and less costly ways to prevent diseases. They conceal scientific evidence of HIV/AIDS and related studies that used contaminated chimpanzees to develop and test hepatitis B vaccines in gay men in New York City. They aid and abet the commercialisation and privatisation of the publicly funded 'Human Genome Project' to profit from patents

issued on human beings and cloning technologies, or others that compromise the environment and endanger the planet.

It is not surprising, therefore, that the NIH raises specious arguments in opposition to the deployment of fMRI lie detectors in courtrooms, and glosses over corroborative technologies that could, in combination with lie detectors, make certain that liars are punished and honest people are rewarded.

For example, the authors, Elena Rusconi and Timothy Mitchener-Nissen wrote that the efficacy and reliability of lie detectors used in courtrooms could be increased by 'experiments involving arousal or emotional stimuli, skin conductance, [and] heart-rate or salivary hormones [that] could be also monitored to provide converging information'.¹⁰ All of these could be done within minutes before 'swearing in' in a court of law.

Think about this too. A sixty-second commercial on 'Superbowl Sunday' costs eight million dollars to air.¹¹ Don't you think a company that spends that much money will make sure that the advertisement does precisely what it is intended to do: increase sales far more than the publicity cost? Of course.

But to do that, the company must spend far more on researching and developing the advertisement itself, using sophisticated electronics, electromagnetic, and electrochemical sensors, and video cameras that record everything from viewers' eye movements to perspiration. Measures are taken on experimental subjects before, during, and after stimuli are presented. In as little as twenty minutes, a complete recording of the physiology, metabolism, and behavioural or emotional reaction of a human subject is made in detail showing precisely how each person reacts to a series of multimedia messages—images, voices, text, and music to impact the 'target audience'.

Don't you think the same technology is available to enforce justice? Of course it is!

Now imagine how much crime could be stopped, money saved, and death prevented, by purging the courts of liars and thieves? Wow! Unfathomable!

How quickly would we turn justice officials into righteous community servants, and courtrooms into holy places wherein criminals are condemned and innocent victims made whole, all using simple hypocrisy detectors complementing corroborating technologies?

A quick and relatively inexpensive wireless system could detect and terminate liars and cheats. Courtrooms, being holy places wherein God's name is used to swear that 'the truth, the whole truth, and nothing but the truth' is spoken could actually fulfil that promise. This technology could make a huge difference in both civil and criminal courts.

Serial killers are electrocuted, aren't they? Electrodes, properly placed on sensitive skin, could quickly shock liars into honesty and make them confess their crimes, couldn't they?

Live community television coverage from these courtrooms assuring public viewing and participation in the judicial process could likewise reinforce laws, law enforcement, and just outcomes. Imagine how these technologies can replace twelve-person juries with potentially thousands of home viewers who respond to jury questions like home audiences vote on TV talent competitions.

All of this technology presently exists, and the need to use it is urgent, because the injustice issuing from the courts without it is barbaric.

The Babylonian legal system, corrupt to its core, self-sustaining and illegally monopolising its administration of injustice, protecting and profiting the 'good old boys' network of outlaws like a 'protection racket' for organised crime,

must fall with Babylon, and is falling from divine revelations such as those aforementioned.

Take a closer look at judicial impropriety and gross hypocrisy, reflecting Babylonian psychopathology, beginning with the imposed division between civil and criminal injustice systems.

Why should a person who is damaged by another be told by 'law enforcers' they cannot be protected and cannot recover their losses without going through 'civil' courts and costly proceedings first, before prosecutors for the state or nation act for public protection? This policy doubly damages the victims and benefits liars and thieves.

At its root, the primary overriding problem is the commercial judicial system itself. It operates for profit, not for altruism. The adjudication process has been made injurious to consumers, also called 'pro se litigants'. The average righteous and law-abiding citizen is discouraged from defending one's life and property, simply because one finds court procedures too complex, divisive, unnecessarily adversarial, substantially fraudulent, and exclusively enriching to lawyers and judges. Citizens are literally disabled by the Bar monopoly over justice to secure 'fair play' and non-prejudicial access to justice in the US, as in other Babylonian nations.

And most politicians, legislators, or lawmakers, begin as lawyers in this insane world. What politician doesn't omit or misrepresent matters of fact during election campaigns? What elected official stops these malpractices while in office?

The 'swearing in ceremony', that is, the oath politicians take when elected, to protect and preserve the Constitution of the nation, and serve justly for all citizens equally under the law; by telling 'the truth, the whole truth, and nothing but the truth', is based on God's Law, not man's manipulations, misrepresentations, and hypocrisy.

To tell the 'whole truth' means no omissions and 'nothing but the truth' means no misrepresentations. Then, the prayerful affirmation in the US context, 'so help me God', is asserted to sanctify the integrity of the court—the holiness of the place—permitting the creator of universal law and divine justice to enter to bless the righteous within the sacred space and curse the wicked. This is the proper administration of justice.

Neglecting all of the above, the justice system has been turned into a 'protection racket' for organised crime. The courts have most commonly become ungodly places administering assaults against human rights to life, liberty, happiness, freedom of speech, due process, and most obviously, 'equal protection under the law', exclusively available for those who can afford to pay exorbitant lawyers' fees or political payoffs.

The Babylonian paradigm protectors know that the legal system is corrupt in these ways, and most powerful and important as a mechanism for social control.

The Selection of 528 Music is the Choice to Giving Peace a Chance

To remedy these deficiencies and injustices, this knowledge of universal law, musical-mathematics, applicable to physics and the social sciences is crucial.

A righteous LOVE/528 paradigm shift celebrating a return to cosmic law is unfolding, revealing fundamental truths and lessons about harmony, peace, healing frequencies, electro-energy, inalienable rights, and promising greater justice for all. This renaissance is urgently needed to cure what ails us and our polluted planet.

During the past decade, I have had the great honour to work with some of the world's most talented experts in mathematics, physics, and health sciences. These geniuses have convinced me that 528 vibrates at the heart of the universe, rainbows,

God's heart, your heart, the laws of physics, the music industry, and recording artistry.

I began this article by mentioning that John Lennon recorded *Imagine* in C or 528 Hz. Paul McCartney too used 528 in his bridge within *Band on the Run*. Apparently, last century's most popular song writers knew something that I am sharing here. There is something unique and wonderful about the LOVE 528 tuning.

McCartney made a career out of 'singing simple love songs'. Lennon challenged everyone to imagine giving peace a chance. Both applied 528 as a 'key' to unlock the 'good vibration' in your heart, animating the values of joy, faith, bravery, and the 'peace paradigm'.

Curiously, three of their albums are among the top four 'greatest albums in history'. Two of these relate to my topic—the Beatles' *Sgt Pepper's Lonely Hearts Club Band*, and the *Revolver* wherein the theme track addresses the same issues raised in this article. The mission of the 528 LOVE revolution is akin to the mission in the *Sgt Pepper's* album depicted in the movie *Yellow Submarine*. There, Lennon and McCartney performed to save frozen 'Pepperlanders' from 'Blue Meanies'. The Meanies had stolen all the musical instruments in the world to break civilisation's heart, soul, and spirit. The musically-deprived people, previously peaceful, colourful and creative, turned frozen, fragile, black-and-white; and were shattered by weapons of mass vibration.


Today, we have a similar situation that began in 1938 when the Western World's music was imprisoned, actually institutionalised by the 'standard tuning' imposition of $A=440/F=741$ 'concert pitch'.

'Blue Meanies' at that time, representing Rockefeller family interests, imposed this 'concert tuning' on the Western World. That frequency, derived from acoustic weaponry research and development, suppressed healthier



The Chief Blue Meanie

vibrations, including the best vibration for your heart and soul—C=528 Hz—the 'LOVE 528 frequency'—nature's choice for energising, restoring, and sustaining life through the air we breathe and the ALOHA spirit of LOVE we can celebrate.

Now you understand why I propose LOVE, the 'Universal Healer', is all we need to recover what is missing and broken in the world today. 

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Sisters and Brothers of the Forest

Elizabeth Usha Harding

(Continued from the previous issue)

ONE OF THE MOST AWAITED events during Bastar Dussehra is the *ratha yatra* or the chariot festival. An outsider may consider these chariots primitive but they are made with great pride. The festival starts with the worship of the wood that will be used to build the chariots. Only ancient tools are used. Modern tools are taboo. When one sees these chariots pulled by over four hundred Maria tribals—who usually live in isolation in the dense forest—one gets a powerful visual of tribal faith and ingenuity.

Hat-bazaars are another occasion for tribal people to socialise. These are weekly markets in rural areas where people go to purchase supplies for the week. The Amarkantak *hat*-bazaar is held Sunday afternoons between 3 and 5 p.m. near the Narmada Devi temple on a vacant lot where large tourist buses normally park. Villagers sit on the ground and display their produce on a cloth spread out in front of them. You have to bring your own bag to carry the produce. Jayaram Maharaj had asked me to purchase vegetables since he was planning a *bhandara*, feast, the next day. I had great fun pushing through the crowd and purchasing fresh vegetables and fruits for

the cook at the Ramakrishna Kutir, but I did not bargain. Seeing the poverty of the villagers, I gave them the price they asked for.

Tribal Despair in Perspective

To understand the cause of the tribal people passing through a difficult time, one needs to go back to the early twentieth century. At that time, the government opened many tribal regions to non-tribals who received free ownership of land in return for cultivating it. Tribal people never had formal land titles for their ancestral land, and by the time they understood that they needed these, they often lost the opportunity to lay claim to their land. The British and post-independence regimes belatedly realised the necessity to protect tribal communities from outsiders and prohibit the sale of tribal lands.

By the 1970s, many tribals lost their land. Outsiders squatted on their land or lobbied governments to classify them as tribals. A resident non-tribal shopkeeper became a permanent feature in many tribal villages, often selling goods on credit and demanding high interest. Many fell deeply into debt and had to mortgage their land.

Government policies on forest reserves equally affected tribal peoples profoundly. Exploitation of forests has often meant allowing outsiders to cut large areas of trees while the original tribal inhabitants were prevented from cutting them. Tribal people in Bastar had ownership rights over the trees on their land for centuries. A widespread scam in the 1990s allowed timber merchants to buy tribal lands, leading to large-scale felling of trees. In Amarkantak alone, the forest has been decimated since Jayaram Maharaj arrived thirty-five years ago. 'When I came, the jungle around the ashrama was thick,' he said.

India needs more energy and Chhattisgarh is the main source for India's electricity and steel. Tribal communities lost hundreds of thousands of hectares of forest land due to dams on the sacred river Narmada. A recent mega steel plant project worth rupees 18,000 crore in the Dantewada District has drawn much opposition from tribal members in the area. The Steel Authority of India said that this plant will provide employment and pave the way for development.

'We got to know about it a month ago through the press,' said a tribal farmer. 'We do not trust them. We are not educated. Even if the plant comes up, they will not employ us because we are illiterate.' Another said: 'This land is our God. The land, the forest, water, trees are our gods. We get cured by the plants in the forest. How can we give all this up?'

Tribal people are proud of the way they live. They do not want charity, just the right to live their lives on the land they have called home for centuries. An indigenous person without land is no longer indigenous. Tribal people want development in terms of colleges and vocational training. Currently, there is only one tribal university in India. It is located in Amarkantak and was

established by the Indira Gandhi National Tribal University Act in 2007. Fully funded by the government of India, this university was started to give tribal students access to higher education. Regional campuses aim to preserve tribal art, culture, and knowledge of medicinal plants.

Poverty and illiteracy have made tribal people fair game for powerful parties. On the one hand, the government is actively trying to recruit tribal members into their paramilitary force, and on the other, the Naxalite Maoists have also tried to recruit them. As the government fights the Naxalites, and the Naxalites fight the government, tribals are caught in between their crossfire.

The district of Bastar is most affected by this conflict. The population of Bastar is seventy per cent tribal and has the lowest standard of living in India. Bastar and Dantewada are the most illiterate districts. Tribals living there suffer heart-breaking pain from extreme poverty.

'My God, the Poor, My God, the Miserable'

When Jayaram Maharaj told me that he was giving a *bhandara*, a feast, to tribal girls coming from Bastar, I expected to see them dressed in poor clothes with poverty written all over their faces. Instead, they poured out of the bus handsomely dressed in red-and-white chequered

Hat Bazaar, Amarkantak



school uniforms. They had come on a tour with their teacher all the way from the Ramakrishna Mission Ashrama in Narainpur which is about a six-hour drive south of Raipur. After lunch and some rest, the girls filed into the shrine room upstairs. They sat down neatly and started to sing devotional songs in perfect unison. Their powerful voices echoed throughout the ashrama, and even at the gate you could hear: '*Ramakrishna sharanam, Ramakrishna sharanam, Ramakrishna sharanam, sharanya.*'

After *arati*, the evening vesper service, the girls got ready to go back to Narainpur. Jayaram Maharaj told me that he had to fight with the corrupt bus driver who demanded a thousand rupees more than what was originally agreed upon. When the teacher accompanying the girls was ready to pay this amount from her salary, I quickly offered one thousand rupees. I will never forget the surprised, overwhelmed, and relieved expression of this superb teacher who had taught these tribal girls so well. Truly, the gift lies in giving. These girls were a shining light in the darkness. They gave me hope that something positive could happen to the tribal population of Chhattisgarh.

Swami Atmananda



Addressing the suffering of India's poor, Swami Vivekananda's roar can still be heard over the land, lamenting that who hears the cry of the poor, the afflicted? He used to say that the poor are the Narayanas and they must be served with food and education. 'Him I call a Mahatman whose heart bleeds for the poor' (5.58).

Tulendra, who later became Swami Atmananda, heard the call. He was born on 5 October 1929 in Barbanda village in Raipur District. When he was in high school in Raipur, he saw in a friend's book, a photo of Swami Vivekananda taken at the Parliament of Religions in Chicago. In the early 1940s, people in Madhya Pradesh were unfamiliar with Sri Ramakrishna, Holy Mother, and Swamiji. Though Tulendra did not know who the person in the photo was, just looking at the photo had a profound impact on him and he yearned for more information. He had to wait until he went to college in Nagpur in 1945 and stayed at the Ramakrishna Math Students' Home. There, he immersed himself so deeply in Ramakrishna and Vivekananda literature that he wanted to give up the material world and join the Ramakrishna Order. His mantra-guru, Srimat Swami Virajanandaji asked

Tulendra to first develop his intellectual and mental abilities and encouraged him to complete his university education. Tulendra was a brilliant student and possessed all the abilities for a successful career and social standing, but his passion for following the teachings of Swami Vivekananda and for serving the poor drowned out any desire for worldly life.

Tulendra was exposed to spiritual life and the

importance of serving humankind early on. His father Dhaniram was a great devotee of Lord Ramachandra. He moved with his family to Wardha in Gujarat to follow Mahatma Gandhi. Often when Gandhiji went for a walk, little Tulendra would hold his hand or his staff. When Gandhiji went to jail, Dhaniram also was arrested, leaving Tulendra's mother Bhagyavati Devi to take care of the family. During these difficult days, Tulendra formed a strong bond with his mother. He did not want to leave his family without her permission but was afraid she might stop him in his resolve to become a monk. One day after dinner, he said: 'I am going now.' His mother replied in her customary manner: 'Sure, go ahead.' He said this three times and each time received the same response. With that, Tulendra left his family and was on his way to a life of renunciation and service to mankind.

Tulendra was initiated into brahmacharya by Swami Shankarananda and given the name of Brahmachari Tejachaitanya. He spent many intense years of spiritual development but felt that his progress was incomplete. There was a burning desire in his heart to start an ashrama dedicated to Swami Vivekananda in Raipur, the city where Swamiji lived in his early life. He knew he was not ready yet. Taking a leave of absence, he went to the Himalayas and spent time with Swami Purushottamananda, who lived in a small *kutir* about fifteen miles above Rishikesh. Swami Purushottamananda was a direct disciple of Swami Brahmananda and had received sannayasa from Swami Shivananda. He was then around eighty.

Every day at 3 p.m. Swami Purushottamananda would come out of his *kutir* and go into the nearby Vashishta cave where he would give discourses. To get to the cave in those days, one had to walk through rugged and dense forest teeming with wildlife.

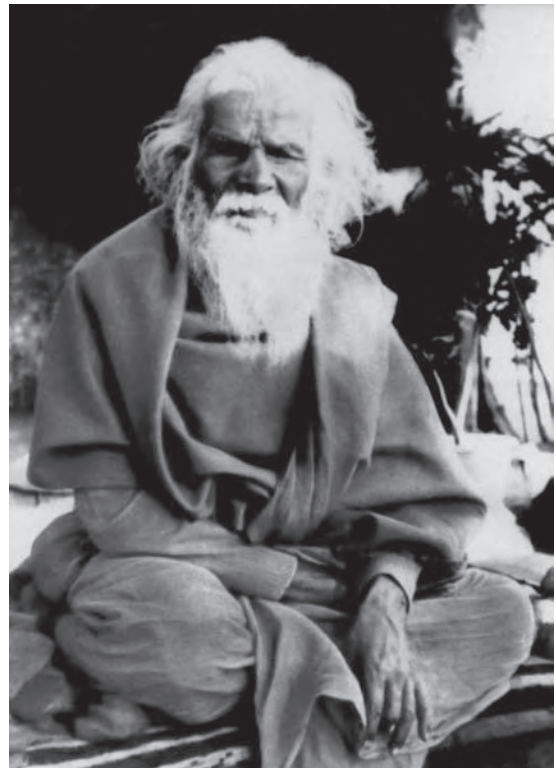
Swami Purushottamananda used to say:

Feel, feel for others! Do not search for happiness outside. A man embraces a lady and gets happiness. What is the cause? For a moment, his mind becomes calm and quiet. So he feels happy. He thinks it is from the lady, but really, it is from inside that he becomes happy. Every time you get happiness, you are getting it not from external things but from within and within alone. Please note this carefully. Search inside alone.

Swami Purushottamananda often asked the spellbound devotees around him:

Who are you, after all, my friend? Every day, you say 'I', 'I' a thousand times. Find out what is this 'I'. Now I shall take you very quickly to the real 'I'. Do you understand that the seer is always separate from the object seen? I am seeing you, but I am not you. I am separate from you. I am seeing my body. I am not the body. You can say boldly and fearlessly that 'I am not the body'. I am seeing my mind, my buddhi, my

Swami Purushottamananda





Amarkantak Tribal Huts

ego. Therefore, the rishis have said: 'I am not the body, nor the mind, nor the *antahkarana*. I am that happiness—Sat-Chit-Ananda.'

Swami Purushottamananda was a hard taskmaster. The swami asked Brahmachari Tejachaitanya, who was afraid of wild animals, to stay at the cave alone at night. 'There is nothing to fear,' said Swami Purushottamananda. 'If death must come, one can be killed by wild animals in the middle of the day. If it is not supposed to happen, wild animals can come in the middle of the night and sit close by without hurting you.' This teaching made the young brahmachari more confident but he soon had to pass an even tougher test. Swami Purushottamananda asked him to deliver a letter at midnight to a home half a mile away through thick jungle. As he walked in the black of night, he heard tigers growl, but putting his fear aside, he delivered the letter. On the way back, Brahmachari Tejachaitanya felt elated. He had conquered his fear and understood what Swami Purushottamananda had taught him. He spent the rest of the night wandering in the jungle, singing and feeling immense joy.

Brahmachari Tejachaitanya had conquered fear. He was now strong and ready to work. He left the Himalayas and returned to Raipur. Strengthened by dreams he had of Swami Vivekananda and Swami Trigunatitananda, both encouraging him to start an ashrama, he established an office of the Ramakrishna Seva Samiti in Raipur and

began giving discourses. He had a dynamic personality that attracted many capable people.

On the auspicious day of Buddha Purnima in 1960, he went to Amarkantak and took the vow of sannyasa in front of the Siddheshvara Shivalingam in the Narmada Devi temple compound. Taking the name Swami Atmananda, he went after his goal of establishing a Vivekananda centre in Raipur with greater zeal. In 1961 the state administration allotted a large piece of land for the ashrama, and by 1963 a student centre, a Vivekananda library, and a Vivekananda hospital were opened. Swami Atmananda also started a quarterly Hindi journal called *Viveka Jyoti* in 1963.

During this time, many Hindus fleeing genocide in East Pakistan sought refuge in Madhya Pradesh. Resettlement camps were set up in Dandakaranya and Swami Atmananda spent large sums of money from the Vivekananda Ashrama funds for this purpose. Srimat Swami Gambhiranandaji came from Belur Math to inspect the work that had been done in the camps. Swami Atmananda accompanied him and together they toured the camps as well as the tribal areas in Bastar.

Swami Atmananda knew Chhattisgarh very well. He had travelled to many areas in the state over several years. On one such trip he reached a remote area inhabited entirely by tribal people. There he saw something that troubled him deeply. Tribal women were drinking water from the same pond with dogs and other animals. 'Can we not help these people live a human existence?' asked Swami Atmananda. 'Are they not our brothers and sisters? How can we allow them to lead such difficult lives?' Thus, the seed was planted. A significant part of Swami Atmananda's life was thereafter spent in the service of the poor and tribal communities.

On the birthday of Holy Mother Sarada

Devi, Swami Atmananda was given formal sannyasa by Srimat Swami Vireswaranandaji, the erstwhile president of the Ramakrishna Math and Ramakrishna Mission, at Belur Math, West Bengal, and the Raipur ashrama was affiliated with the Ramakrishna Mission and renamed Ramakrishna Mission Vivekananda Ashrama.

Swami Atmananda had a track record of service to others in Chhattisgarh, and the state administration had great regard for his work. The swami worked with local and state officials to ensure that tribal welfare would formally become a part of the state's five-year plan. The year of 1985 was a significant year for tribal people in Bastar. The government allocated rupees 2 crore and forty-two acres of land for tribal welfare.

Sri Ramakrishna in the Heart of Tribal Land

The Ramakrishna Mission Ashrama Narainpur was set up in 1985 for the upliftment of the tribal people of Abujmahar who lived in the surrounding 4,000 square kilometres. The Mission started a village development program that included schools and fair-price shops. The Mission also installed water pumps, provided malaria medicine, and built roads. In order to help young tribals out of poverty and give them confidence, a Vivekananda Tribal Youth Education Centre run by the Mission provided them with education and training.

Women's education was a topic of great importance for Swami Vivekananda. Taking Swamiji's thoughts that India's progress can

never be complete without the education of women, Swami Atmananda took it upon himself to ensure that tribal women had educational opportunities and grew up in a healthy environment. He started an organisation called VISHWAS, Vivekananda Institute for Social Health, Welfare, and Service, to provide educational opportunities to women and girls from tribal regions. With the help of an educator friend, he started residential schools for tribal girls to teach them various subjects including their own culture, worship, prayers, and devotional songs. The girls also were encouraged to play sports. This curriculum was set up to give the tribal girls confidence and make them self-reliant.

The girls that chanted so beautifully during the evening prayers at the Ramakrishna Kutir in Amarkantak are the outcome of the efforts at the Ramakrishna Ashrama, Narainpur. Unfortunately Swami Atmananda could not see the complete results of his untiring work. He died in a car accident while returning from Bhopal to Raipur in August 1989.

'The Narainpur school is attended only by tribal members', said Swami Satyarupananda, head of the Ramakrishna Mission Vivekananda Ashrama, Raipur. 'We started with nine or ten students and now have over a thousand students and five branches in the forest. When our tribal boys pass from our school, they are able to make a living.'

I couldn't help but ask the swami how the Order deals with the troubles between the government's paramilitary forces and the Naxalite

Narainpur Girls



PB November 2015

Amarkantak Tribal Children at Ramakrishna Kutir



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Maoists. ‘We have no conflict’, said the swami with a smile. ‘We get goodwill from all. We are doing good to people. We ask for no money, we give education, food, and clothes. We bring Sri Ramakrishna, Holy Mother, and Swamiji to the tribes. They see Sri Ramakrishna, but we do not disturb their belief in their goddess Danteshvari.’

I never met Swami Atmananda, but I can see him in the deeds and the people he left behind. His magnetic personality attracted many people, and according to Jayaram Maharaj, he started some twenty centres including Amarkantak, Raipur, Indore, Omkareshwar, Narainpur, and Bilaspur. He is responsible for many young men entering the Order and taking to spiritual life. Jayaram Maharaj told me that Swami Atmananda did not initiate, but I could see his influence in the great work being done quietly at the Amarkantak ashrama.

‘Swami Atmananda was a charismatic speaker’, said Jayaram Maharaj. ‘He had a very positive outlook and a very sweet voice. He sang very well and was fond of going to the forest to sit for meditation and see wild animals. One night, Swami Atmananda was sleeping outside on the veranda when he woke up smelling a peculiar odour. He found a tiger sleeping next to him and when he called out for others to take cover, the tiger got startled and ran into the jungle.’


Two of Swami Atmananda’s younger brothers joined the Ramakrishna Order and became monks—Swami Nikhilatmananda and the late Swami Tyagatmananda, both of whom at one time headed the Ramakrishna Math and Ramakrishna Mission Sevashrama in Allahabad. The swami’s youngest brother, Dr Om Prakash Verma, fulfilled the swami’s dream of building a memorial for Swami Vivekananda in Raipur. ‘After Swami Atmananda’s death, we established the Vivekananda Vidyapith in Raipur’, said Dr Verma. ‘We started the Vidyapith as a

residential school in 1994 with about fifteen students. Today, we have about four-hundred residential students.’

Swami Bhaskarananda, head of the Sri Ramakrishna Ashrama in Ujjain, was at the Ramakrishna Mission Ashrama in Narainpur from its inception in 1985 and stayed there for twelve years. ‘I had the golden opportunity to be with Swami Atmananda for a couple of years’, said Swami Bhaskarananda. ‘He was a dynamic swami with the tender heart of a mother. He wanted to elevate tribal children to the standards of modern society and to give the children good facilities and environment. They also learned to chant difficult Sanskrit hymns very nicely.’

Change is inevitable. In order to thrive in the modern world, tribal people have to adapt, which comes with a compromise. ‘With all these developments’, said Swami Bhaskarananda, ‘we have disturbed their culture, simplicity, and honesty, but as a result, tribal students often become doctors and engineers.’

There was much on my mind when my pilgrimage to Amarkantak ended and I returned to the US. I learned that I should be more conscious of where I put my values, and with sensitivity and tenderness, I should build deeper relationships with people and the land on which I live. Our sisters and brothers in the forest need help.

‘The world is in need of those whose life is one burning love, selfless’, said Swami Vivekananda. ‘That love will make every word tell like thunderbolt. ... Bold words and bolder deeds are what we want. Awake, awake, great ones! The world is burning with misery. Can you sleep?’² 

References

2. *The Complete Works of Swami Vivekananda*, 9 vols (Calcutta: Advaita Ashrama, 1–8, 1989; 9, 1997), 7501.

REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications



**Schopenhauer's Encounter
with Indian Thought:
Representation and Will and
Their Indian Parallels**

Stephen Cross

Munshiram Manoharlal Publishers
Pvt. Ltd., Post Box 5715, 54, Rani
Jhansi Road, New Delhi 110 055.
2014. xiv + 287 pp. ₹ 1195. HB. ISBN
9788121512794.

Schopenhauer is a familiar figure for his deep interest in Indian philosophy in terms of his own system which he worked out in a manner, which is in every sense pioneering. Thus, the result is a sensitive comparison between his 'own' philosophical foundations and their Indic counterparts. This study is based on the premise that it is not *influence* of one on the other but *convergence* of commonalities, if one does not misunderstand the two categories of influence and representation as rigidly bifurcated ones.

It is on these categories, alongside the world as will and idea that any study has to proceed. The author, Stephen Cross, has given us a refreshingly novel perspective on this area. This is seen in his cautious and convincing integration of Buddhist thought, the Madhyamika philosophers—notably Nagarjuna. The overall caution is 'without taking empirical truth into account one drowns in the quagmire of the view that all things are unreal'.

Since appearance as representation and representation as appearance are not binaries but functional media, the perception of maya is not as illusion but as a functional reality. As Vivekananda would have it, maya is not an illusion but 'a statement of facts'. And the fact is that it is a functional reality but not a fundamental truth. As Cross puts it tersely: 'In spite of the illusory nature of existence and the doctrines of representation,

emptiness and non-origination (or 'no birth') in which this is elaborated, none of the thinkers consider that the empirical world can be ignored. "It is not nothing; it has transactional reality and cannot be dismissed as simply non-existent."

It is here that Schopenhauer and Indian philosophical thought converge. If the world is 'representation, appearance only and to be understood as such', the empirical world does not exist, except like *vyavaharika satya* or functional reality—in fact, thinkers like Stephen Pinker talk about the illusions of reality giving us functional space for the reality of illusions. The author cites Schopenhauer: "The whole world of objects is and remains representation ... but it is not on that account falsehood or illusion ... and ... to the understanding it speaks a perfect language." The perfect language is again one of what Wittgenstein said: "The words you use *say* what you mean but do not *show* what you"—set out to. Saying through and in words is one thing and *seeing* what they convey, the truth, is beyond words. As Sri Ramakrishna says what it is can never be defiled by words. 'Knowledge implies an object' but the implication is a limitation.

As Cross's chapter entitled 'The Hidden Compass' argues, there are 'Limits of Philosophy' (207). Not necessarily for Schopenhauer alone but to all who work on that tantalising hinterland of language. There is 'better consciousness' which is spoken of as 'the compass which navigates the ship of life even in the dark' (211). In continuation and confirmation of what the 'dark' is, Schopenhauer is quoted: 'the moment when, torn from the will, we have given ourselves up to pure, will-less knowing' and 'we have stepped into another world. ... Happiness and unhappiness have vanished; we are no longer the individual; that is forgotten; we are only pure subject of knowledge. We are only that *one* eye of the world which looks out from all knowing creatures' (ibid.).

Cross suggests that the above passage has two

parallels in Indian thought: 'First, the idea that in ceasing to will, we cease to be a human being or indeed, an individual of any kind. Second, the idea of an unchanging principle of awareness, the *one* eye of the world (the emphasis is Schopenhauer's), which stands apart from the will and is anterior to it and which is in fact another name for the pure subject of knowing' (211-2). I think Sri Ramakrishna put the process in his characteristically lucid way: 'The salt doll went to measure the depth of the ocean, and it got dissolved.'

My review is far from comprehensive. But Cross has given us a substantial, closely reasoned study that needs careful analysis. We thank the publishers, Munshiram Manoharlal, for making this lively study available to Indian readers. Perhaps, 'encounter' can be *seen* as mutual absorption of both the thought currents!

Prof. M Sivaramkrishna

Former Head, Department of English,
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**Manifesting Inherent
Perfection:
Education For Complete
Self-Development**

Sri Ramakrishna Math, Mylapore,
Chennai 600 004. 2014. x + 586 pp.
₹ 250. HB. ISBN 9788178835907.

The present education system mostly teaches one only to earn bread in this dog-eat-dog world. Education does not comprise of this alone. As Swami Vivekananda puts it, 'Education is the manifestation of the perfection already in man.' This book, a compilation of articles, stories, and personal accounts of monks, teachers, students, scholars, and commoners, from the archives of the *Vedanta Kesari*—a cultural and spiritual monthly of the Ramakrishna Order since 1914—precisely presents education and teaching as a process of manifesting the inherent perfection in man. Compiled and edited by Swami Atmashradhdhananda, the present editor of *Vedanta Kesari*, this publication commemorates the centenary of the journal.

A unique system of schooling is required which would develop the students' personalities, help them face real-life challenges, make them good citizens, and mould the youth into true human beings. We need a structure where students would be imparted spiritual knowledge, where they would know about the true goal of life. The writings in this book entirely focus on having this form of education which would make the world a much better place to live in—a training which produces jovial human beings rather than money-making machines.

Furthermore, the book brings to us an abstract of the teaching techniques of the Vedic sages in lucid English. The Vedic sages followed a perfect methodology of shaping the young minds that not only enlightened them about the spiritual truths but also aided them in their worldly lives. A similar model is the need of the hour, which might require negligible amendments for the present day but with the core structure unaffected. Such an education would help the youth to deal with stress, problems with studies, family conflicts, depression, and so on.

One minute thing that is a surprising error is that in the eleventh article, 'Education for International Peace and Understanding' by the eminent educationist T S Avinashilingam, (129) Michael Collins has been erroneously stated as the 'first man who set foot on the moon'. As it is well known, Neil Alden Armstrong was the first person to walk on the moon on 21 July 1969. The Apollo 11 crew consisted of Neil Armstrong, Buzz Aldrin, and Michael Collins. Armstrong and Aldrin had descended on the lunar surface, while Michael Collins remained in lunar orbit in the command module. However, such a minor error does not affect the lofty purpose of the book and also the effective way in which it has served that purpose.

The inspiring and uplifting anecdotes in the last section of the book are remarkable. A more bright and vivid front cover might have more appropriately suggested that education is essentially a progression towards the light of knowledge. This collection is specially recommended to students and teachers of all ages and should be made a compulsory reading in all schools and colleges.

Nandini Das
Kolkata

MANANA

**Exploring thought-currents from around the world.
Extracts from a thought-provoking book every month.**

**Excellent Beauty:
The Naturalness Of Religion And The
Unnaturalness Of The World**

Eric Dietrich

Columbia University Press, 61 West 62 Street, New York, NY 10023, USA. 2015. xvi + 191 pp. \$30. HB. ISBN 9780231171021.



IF THE ONLY IMPORTANT mysteries were the property of the Church, then the only deep *explanations* belonged to the Church as well. Science, therefore, was excluded both as a source of mystery and as a source of deep and powerful explanations. If questions arose about this ownership of truth, as they did when Galileo published his *Dialogues*, they could be completely and fully answered by appealing to the Bible or to force, when the former strategy failed.

Galileo is important, therefore, not so much because he contradicted scripture, but because he radically changed the font of mystery and truth from a supernatural world managed and controlled by the Catholic Church to the secular world—the very world we live in every day. The Galilean lesson is that the deepest mysteries and the deepest explanations are *free and available to everyone*. They lie right in front of us. Armed with ordinary, competent schooling, average citizens have access to a world rich in strange and beautiful truths. A priestly class is *not* needed. A class consisting of those who are ‘specially chosen’ is *not* needed. All that is needed is a single person with a desire to learn.

The Galilean lesson is in full force here. But I take matters one important step further. This book is primarily about scientific


mysteries—profound, beautiful mysteries, accessible to everyone, which reveal that there’s more to our world than meets the eye, and more to our world than science has so far explained. Indeed, a major thesis of this book is that there is more to the world than science *can* explain. Unlike Galileo, I cannot argue for this thesis without first explicitly dealing with religion. So, this is also a book about the war between science and religion: about how science has won this war so thoroughly that it can explain why religion will not go away, why there are people who choose God over science. How are these two topics related? Understanding how science explains religion will sweep away the debris concealing the true importance of what many regard as science’s shortcomings: the mysteries. But I will argue that revealing these mysteries is science’s greatest accomplishment. And I say this while very mindful of science’s stunning successes and world-altering accomplishments.

I have structured this book, loosely, as a travelogue, as the progress report of a sort of journey—a journey to a realm revealed by science, but unexplained by it. I did this for one reason. I want to move the reader, at least temporarily, from religious mysteries to the scientific ones. I want the reader to come to see the scientific mysteries as not only beautiful, but as every bit

as important to being human as any religious mystery. This task is best accomplished in steps, the big ones being, firstly, understanding the nature of spiritual journeys; secondly, understanding how science explains the existence of all human religions; and finally, understanding how the scientific mysteries are more than mere puzzles to be solved. So, this book is a modern *Pilgrim's Progress*. But unlike John Bunyan's famous Christian allegory (1678), *Excellent Beauty* is *not* an allegory: the reader can actually take the journey just by reading this book. Most spiritual journeys are encounters with spiritual teachers. Consequently, the stories of such journeys always leave something out, namely, the actual, physical teacher encountered. But this journey is instead an encounter with *ideas*, and unlike human teachers, ideas don't lose substance when reported. And these ideas are free and available to everyone of every creed, from every walk of life. So the encounter is right here in these pages.

The first major idea encountered is that religion is *biological*. The world's religions are an evolutionary response to a difficult planet. But in the usual clashes between science and religion, especially in the last two hundred or so years, science wins, and the debris left over is assumed to be mundane, bereft of spirit, and unable to speak to human longing for a universe bigger than our understanding. This has always been incorrect. Mundane debris is a myth we tell ourselves because we are in the grip of religion. Biology is ending religion, but a boring, mechanical world, fully laid bare by theories and equations, is *not* what is left over. Instead, an exciting, perplexing, mysterious world is revealed, a world that could speak to human longing, if we were to challenge religion's tyrannical definition of what such longing should be. In matters of the spirit, it is not science that is the problem, it is religion.

But in matters of deeply understanding the nature of the world, it is not religion that is the problem, it is science. Many scientists revel in a world that is *flatly natural*. This seems to be the world they want to live in, and they bridle when this want is thwarted. But the journey recorded here reveals that this interpretation is wrong. The world is *not* flatly natural. This is the conclusion that science actually reveals to us.

In part 1 of the book, the journey begins. I define the term 'religion', since if science is going to explain it, it would be nice to know what *it* is. I don't define 'science', relying rather on the reader's intuitive notions. Part 2 is where I make the case that religion is an evolutionary adaptation. This conclusion is actually forced on us. If we count varieties, there are tens of thousands of religions on planet Earth, and religious belief persists in the face of stunning and compelling counter evidence. One important consequence of this evolutionary view is that religion is rendered useless for grounding morality. So, I also offer some ways that morality can be grounded in the natural world without using any religion at all. The truths discovered in parts 1 and 2, however, prove to be anathema to any spiritual journey. Part 3 is about this. The idea is that by part 3, any *spiritual* journey will have come apart at the seams. Almost nothing will be left. However, in part 4, a new direction is discovered: *there is some strangeness in the proportion*. And this strangeness offers to reinvigorate the traveler with hope, beauty, and even meaning, of a new sort. We see this strangeness in the scientific mysteries. These mysteries are really the central topic of this book and are discussed in chapters 11, 12, and 13. Then, finally, the journey ends, successfully: the universe we inhabit is revealed to contain deep and important mysteries at which we are invited to marvel but which we cannot explain and cannot explain away. 

REPORTS

New Mission Centre

A new branch centre of the Ramakrishna Mission has been started at Tirupati in Andhra Pradesh. The address of the centre is 'Ramakrishna Mission Ashrama, Ramakrishna Marg, Vinayaka Nagar, Tirupati, Dist. Chittoor, Andhra Pradesh 517507', phone: 0877-2234790, and email: <tirupati@rkmm.org>.

Celebration of the 150th Birth Anniversaries of the Monastic Disciples of Sri Ramakrishna

Ramakrishna Mission Swami Vivekananda's Ancestral House and Cultural Centre, Kolkata held special lectures on 30 May and 30 July 2015 in commemoration of the 150th birth anniversaries of Swamis Akhandanandaji Maharaj and Trigunatitanandaji Maharaj respectively.

News of Branch Centres

Sri V Shanmuganathan, Governor of Meghalaya, visited **Ramakrishna Math, Chennai** on 4 August. Also, the building for the residence of monks and staff, named 'Ramakrishnananda Bhavan', adjacent to Vivekanandar Illam (Vivekananda House) of **Ramakrishna Math, Chennai**, was inaugurated on 12 August.

Swami Suhitananda, General Secretary, Ramakrishna Math and Ramakrishna Mission, and Sri N N Pandey, Additional Chief Secretary, government of Jharkhand, declared open the educational exhibition of **Ramakrishna Mission Vidyapith, Deoghar** on 30 August.

Srimat Swami Prabhanandaji Maharaj, Vice-President, Ramakrishna Math and Ramakrishna Mission, declared open the laboratory and telemedicine facility at the hospital of **Ramakrishna**



Flood Relief by Kamarpukur Centre

Mission Sevashrama, Lucknow on 20 July.

Srimat Swami Vagishanandaji Maharaj, Vice-President, Ramakrishna Math and Ramakrishna Mission, inaugurated the Swami Subodhananda Smriti Bhavan, a primary school building, at **Ramakrishna Math and Ramakrishna Mission Ashrama, Medinipur** on 9 August.

Relief

Flood Relief • West Bengal: In the wake of heavy rainfall, a major portion of West Bengal was struck by floods and severe water inundation affecting lakhs of families. Fourteen of our branch centres conducted relief operations in afflicted areas as per the following details: (a) **Antpur** centre served cooked food to 23,600 people and distributed 61,550 kg chira (rice flakes), 2,632 kg sugar, 2 lakh halogen tablets, and 2,018 tarpaulins among 17,691 families in 140 villages of Jangipara and Udaynarayanpur blocks in Hooghly district and Amta-2 block in Howrah district from 30 July to 20 August. (b) **Belgharia** centre served cooked food, and distributed 100 kg chira and 25 kg sugar among 2,000 people in Sahapur (Jougram) village in Burdwan district on 31 July. The centre also distributed 1,540 kg soya chunks, 11,200 kg chira, 2,200 kg sugar, 47 cartons of biscuits, 225 kg milk powder, 400 kg bleaching powder, and 173 kg lime among 3,618 families at Nabadwip in Nadia district from 5 to 9 August. Besides, medical relief was provided to 424 flood-affected patients on 23 August. (c) **Chandipur** centre distributed 2,640 packets of biscuits, 300 saris, 70 dhotis, 300 plastic sheets, and 300 kg of bleaching powder among 315 families of 10 villages in Panskura block of Purba Medinipur district from 10 to 14 August. (d) **Gourhati** centre distributed 300 kg rice, 100 kg bleaching powder,

400 kg lime powder, 44 saris, and 55 tarpaulins among 113 families of 2 villages in Arambagh block of Hooghly district on 8 August. (e) **Ichhapur** centre distributed 10,050 kg chira and 1,000 kg sugar among 4,750 families in 12 villages of Khanakul-1 block of Hooghly district from 5 to 10 August. (f) **Jayrambati** centre served cooked food to 5,624 people and distributed 500 kg chira, 250 kg gur (molasses), and 7 kg milk powder among 326 families of 15 villages near Jayrambati from 2 to 4 August. The centre also provided medical relief to 256 flood-affected patients. (g) **Kamarapur** centre served cooked food to 1,020 people and distributed 8,250 kg chira, 880 kg sugar, and 225 kg biscuits among 4,616 families of 37 villages in Khanakul-2, Haripal, Goghat-2, and Tarakeswar blocks of Hooghly district from 31 July to 9 August. (h) **Naora** centre distributed 8,933 kg rice, 402 kg dal (lentils), 6,304 kg potatoes, 250 kg chira, 50 kg sugar, 75 kg bleaching powder, and 200 tarpaulins among 2,623 families of 36 villages in Canning-2 block of South 24 Parganas district from 4 to 23 August. (i) **Narendrapur** centre distributed 11,900 kg rice, 2,750 kg dal, 191 kg milk powder, and 190 tarpaulins among 1,452 affected families of Swarnapurnagar block in North 24 Parganas district from 9 to 12 August. (j) **Rahara** centre distributed 675 kg rice, 74 kg dal, 118 kg soya chunks, 236 kg potatoes, 142 kg chira, 6,716 packets of biscuits, 6,526 packets of milk powder, 302 kg sugar, 349 bottles of Zeoline water purifier, 4,800 ORS packets, 30,000 halogen tablets, 1,281 bars of soap, 100 dhotis, 350 saris, 50 lungis, and 500 tarpaulins among 783 families of Baruiapur in South 24 Parganas district on 3 and 6 August and 1,671 families of Kalna-1, Ketugram-2, and Katwa blocks of Burdwan district from 13 to 24 August. The centre also provided medical relief to 426 flood-affected patients. (k) **Saradapitha** centre distributed 40 tarpaulins on 3 August to 40 families living in temporary shelters in Jamalpur block of Burdwan district; 600 kg chira, 2,550 packets of biscuits, 84 kg milk powder, and 200 kg sugar among 515 families in Polba Dadpur block in Hooghly district on 4 August; 50 kg chira, 25 kg sugar, 150 packets of biscuits, and 50 ORS packets among 50 families at Liluah in Howrah district on 5 August; 2,500 loaves of bread, 2,100 packets of

biscuits, and 210 tarpaulins among 710 families of Singur, Dhaniakhali, and Polba Dadpur blocks in Hooghly district on 5 August; 550 tarpaulins to 550 families in Amta-1, Amta-2, Udaynarayanpur, and Domjur blocks in Howrah district on 6 August; and 1,600 kg rice, 750 kg chira, 450 kg sugar, and 2,200 packets of biscuits among 1,100 families of Khanakul-2 block in Hooghly district on 7 and 9 August. (l) **Sargachhi** centre distributed 1,000 kg rice, 300 kg dal, 795 kg vegetables, 150 kg mustard oil, 1.7 kg chillies, 135 kg salt, 1,400 kg chira, 20 kg muri (puffed rice), 300 kg sugar, 28 litres of milk, and 77 kg bleaching powder among 661 flood-affected families in Nabagram, Kandi, and Berhampur blocks of Murshidabad district from 30 July to 8 August. The centre also provided medical relief to 100 flood-affected patients. (m) **Sikra Kulingram** centre distributed 3,500 kg chira, 550 kg sugar, 7,000 packets of biscuits, 47,000 halogen tablets, and 200 kg bleaching powder among 1663 families of Chatra, Media, and Charghat areas in North 24 Parganas district from 5 to 21 August. (n) **Tamluk** centre distributed 4,125 kg rice, 527 kg dal, 1,054 packets of biscuits, 502 saris, 80 dhotis, 525 blankets, and 80 plastic sheets among 2,091 families of 29 villages at Ajabnagar and Mansukha in Ghatal subdivision of Paschim Medinipur district on 13 August. **Manipur**: Heavy rainfall in a major portion of Manipur led to heavy floods in Thoubal district, affecting hundreds of families. Ramakrishna Mission distributed 14,646 kg rice, 1,190 kg dal, 1,545 kg salt, and 772 litres of edible oil among 1,815 affected families of Nungoo, Tangjeng Kunjao, Khongyam, Wangoo, and Chairal villages from 8 to 18 August. Moreover, medical camps were conducted on 8 and 11 August in which 750 flood-affected patients were treated.

Distress Relief · The following centres distributed various items, as shown against their names, to needy people: (a) **Malliankaranai**: 396 school uniforms, 396 pens, 396 pencils, 396 scales, and 396 erasers among 396 students of 4 schools on 12 August. (b) **Nagpur**: 1,135 school uniforms, 3,700 notebooks, 150 geometry boxes, and 1,190 pens among 1,190 students of 22 schools from 7 July to 1 August. (c) **Narottam Nagar**: 178 textbooks on 25 May.



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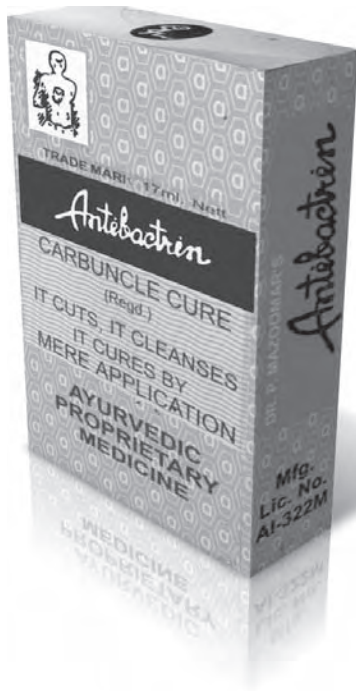
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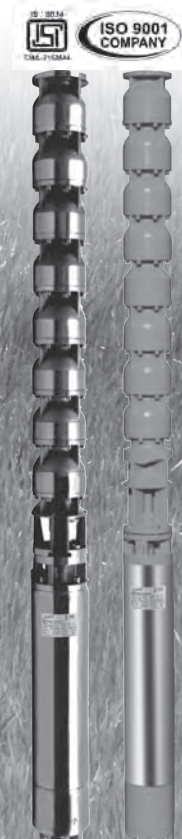
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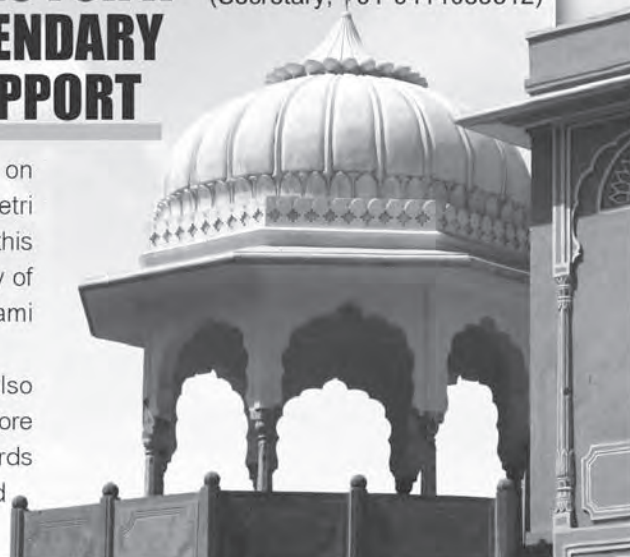
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Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may choose the path that suits him best.

— Swami Vivekananda



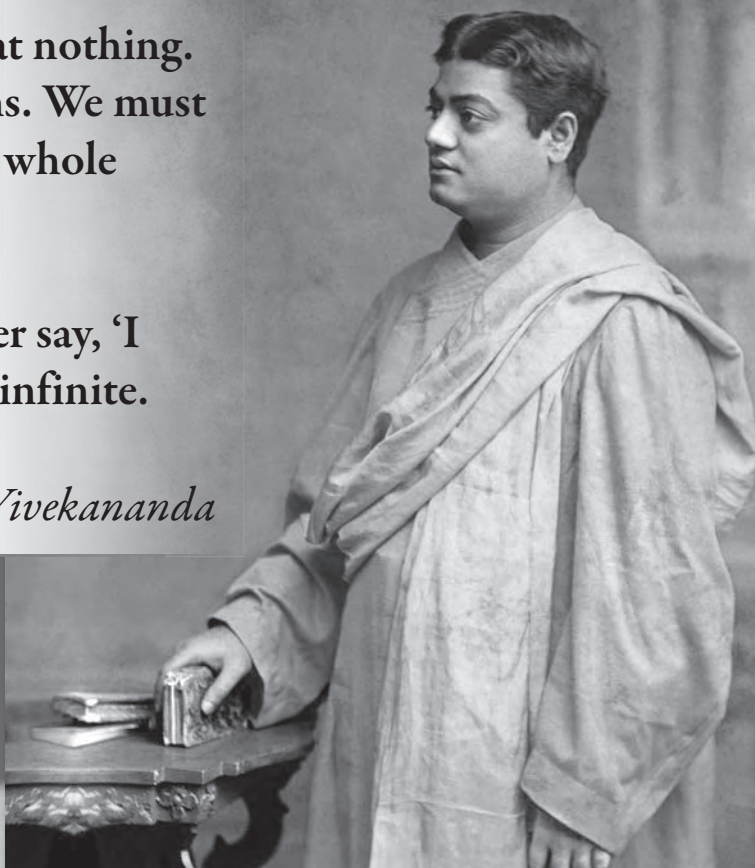
Each soul is potentially divine.
The goal is to manifest this
Divinity within.

Strength is life, weakness is
death.

Fear nothing, stop at nothing.
You will be like lions. We must
rouse India and the whole
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Never say, 'No', never say, 'I
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